



DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

#### VARIOUS SPIRITUAL ITEMS.

BRACEVILLE, OHIO, August 17, 1858.  
MR. CHARLES PARTRIDGE:

Seated this morning with pen in hand, and a scrap of paper lying before me, my thoughts were instinctively drawn to the ever-remembered and inestimable TELEGRAPH. Thinking perhaps your readers might be interested in a detail of what I had heard and witnessed pertaining to the progress and development of Spiritualism since I last wrote you, I pen you the following:

Monday, July 12.—According to previous engagement, and in company with Warren Chase, we started for Nelson's Ledge, in Portage county, to attend a picnic party, got up by the Spiritualists of this place and vicinity. Arrived after jolting along over a rough road, at 11 A. M. Found a goodly number already on the ground, or rather rocks; were heartily welcomed by true, warm friends. After the salutations were exchanged, a small number of us formed into a company, for the purpose of perambulating around and over the rocks. It appears that nature in one of her antics, such as have amused her from time immemorial, had scattered the rocks like pebbles, heaving one upon the other in wild confusion, forming a scene romantic and sublime. Having wandered around for a time, we returned to our starting point, and were soon earnestly engaged in appeasing our craving appetites. A large portion of the good things soon disappeared, and we were then ready to listen to what was said by the speakers in attendance.

Warren Chase opened—not with a long prayer, but by reading a poem from his autobiography. He was followed by A. B. French, a trance-medium, in eloquent and impressive language. He said that the Harmonial Philosophy had battled against bigotry and superstition, creeds and dogmas, ignorance and intolerance, and had finally achieved a triumph over all opposition; that it was spreading its truths like pearls before the whole world; that thousands who are yet deaf and dumb to its beautiful teachings would be converted from the error of their ways into the paths of light and reason. God grant that such may be the result, and that the day may be not far distant

when the human race will cast off the old and worn-out garment of sectarianism, and arrayed in the celestial garb of love and harmony, be like the angels in Heaven.

Warren Chase made a few brief remarks on the formation of the earth, its progress and development.

O. L. Sutliff then closed by addressing the Spiritualists in regard to the course that they should pursue. Every one appeared to enjoy themselves as much as possible, and all went off harmoniously. It seemed as if the Spirits of the loved ones were throwing their influence around all, elevating their thoughts and actions far above the dull and monotonous cares of this earth-life, and placing them on a plane with the spiritual. It filled my heart to overflowing to witness the harmony and good feeling that existed among those present.

July 29.—Visited Conneautville, Ind., a thriving little village, containing a population of fifteen hundred souls. Found Spiritualism had gained a foothold, and was slowly, but surely, progressing. What they stand in need of is a few good lecturers, to open the eyes of the blind, and lead them out of the mire and stagnant pools of ignorance and bigotry. The women seem to take a more active part in the promulgation of the Harmonial Philosophy than the men. While there I attended the Universalist Church, and a better sermon on Spiritualism I have not listened to for a long time. It was delivered by a Mr. Shipman, the Universalist preacher.

August 10.—received a letter from Capt. H., an aged friend, who resides on the St. Clair River, Mich., and who from childhood up (being seventy years in this sphere) to within the last two years, was called by the Orthodox, an Infidel, because he could not believe in the inconsistencies and absurdities of their creeds and religion. Happening to obtain a few numbers of a spiritual paper, he became interested, and went to work investigating the subject, and as a natural consequence became a Spiritualist—not altogether in recognizing the manifestations from departed friends, but also their teachings, which appeared to him so rational and consistent. Fearing that the state of society was not improving through the influence of Spiritualism, and hearing that I intended to visit a part of Ohio where it was advocated by a large portion of the people, he wished me to write him in regard to it, which I did, giving him an account as far as my knowledge would permit, of the condition of society among the Spiritualists in the Western Reserve. In his answer he says:

"The state of society among the Spiritualists which you describe in your letter, is the very thing from which I intended and still intend to draw my conclusions with regard to Spiritualism, for by their works ye shall know them." Having had no opportunity of or for observation, more than what I could gather from books and papers, I at times became fearful that it would, like all orthodox societies, dwindle down into discord and selfishness. One thing may be depended on, and which all have to acknowledge, that the course pointed out is the only true path to peace and harmony. Who but an idiot or fool, will contend that God, to show his love, mercy, and power to mankind, would remove us from this earth into an everlasting state of torment? The idea is too preposterous to entertain outside of an insane asylum. I am inclined to think that Spiritualism is making rapid progress

among all classes of the people, though silent. Captain W., of Algonac, informed me, that his books and papers are in constant demand, some going to the mission in Walpole Island."

Walpole Island is situated on the St. Clair River, opposite the village of Algonac, the British government having reserved it for the Indians, and sent their missionaries to convert "the poor Indian" to a belief in their absurd creeds and dogmas. Some of the intelligent and educated ones are taking quite an interest in the teachings of Spiritualism, and are reading and investigating like rational beings. Capt. H. having a daughter who was sometimes controlled by the Spirits, and whose health was very poor, was advised by her Spirit physician to take her to Port Huron, and there, remain for a time at Dr. N.'s, as it would be the means of restoring her to health. These are his own words:

"Arrived there at 4 P. M. Accepted an invitation to attend a circle held at A. J.'s house. There were several mediums present. The manifestations were good, one of which was the moving of a piano around the room, weighing seven hundred and fifty pounds, not a person in the room being able to raise one end. At another time my chair was moved some distance with me on it, merely by mental request. Many other remarkable tests were given. Next morning started for home, leaving my daughter at Dr. N.'s. The second day after leaving Port Huron, I received a line from Dr. N., stating that the same day I left for home about 10 A. M., my daughter was missing. After some fruitless search Dr. N. came home and consulted his invisible friends. They informed him that she was then on the bridge inquiring of a stranger the direction to Mr. R.'s (a Methodist minister) house, stating that her motive was to consult the priest (she being a member of the Methodist church) concerning what she had witnessed the previous evening. Dr. N. went there and found her. After her return to Dr. N.'s, Mrs. N. questioned her concerning her absence. She said she had been taking a walk to view the city. Mrs. N. inquired what she had said to that man on the bridge? She was confused. Mrs. N. told her she need not mind, as she knew what was said, where she had been, her motive for going, and how she (Mrs. N.) had received the information. This was too convincing, and when my daughter returned home, she said she was done with Methodism, and would immediately have her name erased from the books. Her health has very much improved since her return."

And so progresses the cause, each day adding to the ranks of earnest seekers after truth. In the language of the poet:  
"And ever the truth comes uppermost,  
And ever is justice done."

#### SPIRITUALISTS AND CONVENTIONS.

MR. EDITOR.—In the TELEGRAPH of July 24 appeared an article questioning the propriety of Spiritualists holding or participating in Free Conventions, which I propose to criticize, not from any wish to get into a controversy with its writer, but from a desire to assist in keeping Spiritualism free from the intolerance so prevalent in the world, and especially in all organized bodies, and to protect against the exclusiveness with which certain individuals are endeavoring to invest it. To my mind, H. has settled on certain ideas and convictions which he terms Spiritualism, which he expects all who claim to be Spiritualists to subscribe to, and which he wants to keep aloof from all other movements. This is plainly implied, if not expressed; and it is against all such attempts to erect modern Spiritualism into a sectarian organization, that I feel constrained to offer my feeble opposition. Spiritualism, as I understand it, is simply a belief in the immortality of the human soul and the communication of departed Spirits with those still in the flesh. It

recognizes no particular creed or theology; it does not ask the investigator, do you believe this, that, or the other doctrine? but do you believe that Spirits communicate with mortals? It is this perfect freedom of thought, this emphatic disclaimer of every intention to interfere with the private opinions of the individual—that has given to Spiritualism its great strength—that has enabled it to resist the combined attacks of its numerous opponents, and that has, in spite of the different elements of which it is composed, produced a united and harmonious body; and in my opinion, anything like a successful attempt to form an organization, and by so doing offer the cold shoulder to other movements for reform, will result in more danger to the cause than all the free Conventions and "fanatical coteries" that can be ushered into existence.

I hold that the true course for Spiritualists to pursue is this: To recognize the sovereignty of the individual, to hold each person responsible only for his or her own views and actions, and make Spiritualism answerable for none, but keep it as the great central rallying point where all, regardless of sex, age or station—whether Christian or infidel, whether "Jew, barbarian or Scythian"—can, by laying aside their distinctive views and prejudices, greet each other as brethren. There is no other course that can be pursued consistently or with safety to the great cause of spiritual advancement. The diverse and conflicting opinions of men, and more than all, the different teachings of the Spirits themselves, who are very naturally imbued with the ideas received on earth, make it impossible to do otherwise. If we follow H.'s suggestions, and avoid these "impracticable theories," we must first decide what constitutes a Spiritualist. We must have a written or acknowledged creed, and exclude all who do not whittle down and confine their thoughts to its requirements, else Spiritualism will be made responsible for their "vagaries," and be injured thereby. In making up this body of saints who are to be kept aloof from the contaminating influence of the world, who are going to draw their robes about them, and say to the "outsider," "Get thee behind me, Satan, I am holier than thou," I should like to know who is to be admitted—whether Christian or Infidel, Theist or Atheist, Pantheist or Polytheist, can come in? And would such an organization, or such an attempt to establish a reputation, amount to anything? No; no. Whenever Spiritualists endeavor to stand aloof from other reformers; whenever they abandon the great interests of humanity; whenever they leave the laboring oar in the hands of enthusiasts and fanatics, to take care of their characters, or quarrel about their respectability, they will strike the death-blow of Spiritualism.

Now, Mr. Editor, though but an inexperienced youth, I claim to know something about the workings of that "selfishness" which our author declares to be "the main-spring of human activity, and the agent of national and individual prosperity;" and I can not admit that the cause of humanity is not to be advanced by opposing it, or at least in turning it into different channels, that it may result in the benefit and prosperity of individuals or the nation, without wresting from either the dearest and commonest rights of man. The exhibition of this "selfishness" in the treatment of the Indians which has come under my observation in particular, seems to call for some opposition, and I care not how much ridicule it may invite. Every lover of his fellow-men, every true reformer, whatever his political or theological ideas, every man who can rightly claim the title of Spiritualist, will not only "declare," but wage war against it.

Let me give an illustration of this "selfishness" which we are warned not to oppose, for the truth of which, I hold myself responsible: A certain individual who, resided in this county before he left the farm, with whom I was personally acquainted, who was a member of the Church, a believer in the Bible, and a professed follower of the meek and lowly Jesus, and who at his death was triumphantly preached and prayed into a seat at the right hand of God; there to enjoy the blissful realities of the eternal world, and bask forever in the approving smiles of the great I AM—happening, one spring, in the early settlement of the county, to have a lot of corn that was damaged, carefully assorted it, and actually sold the rotten and worthless grain to the Indians at one dollar per bushel, they being first made drunk for the purpose, while he let his white neighbors have the sound corn at half the price. If Spiritualists are not to oppose such "selfishness" whenever and wherever met, I think it is high time they relinquish all claims to a new and harmonizing influ-

ence, and join the hide-bound and heartless "enemies of God," who permit their members to perpetrate such monstrosities. If such actions, and the ten thousand similar ones that are daily occurring, are not to be opposed, on the ground that they contribute to our national and individual prosperity, what, in the name of sense, is the use of trying to propagate Spiritualism? H. appears very confident that "none of the so-called reforms discussed at the Rutland Convention can ever have a permanent or general success"—a proposition to which I can not give my assent. Never is a long time, and if we can do nothing to alleviate the sufferings of mankind, or elevate him from his present position; if rum, slavery, selfishness and oppression can never be banished; if land monopoly must ever stand in the way of the laborer; if one sex will always enslave the other, where is our great principle of progression? What is the use of laboring for the good of the race in any form?

"Oh!" says H., "Spiritualism I hold to be the forerunner of national reform—the only preparative for the reception of humanitarian doctrine!" Now, I shall be obliged to argue directly the reverse of this—that you must elevate the physical and mental parts of man before you can do anything for the spiritual—that you must, as it were, prepare the ground before you sow the seed: you might as well try to impress a dog with the beauties of immortality as to make a man who is mentally and physically a brute understand and appreciate the sublimity of moral excellence. At least the Spiritualism or morality of a man who is reeking with the fumes of tobacco and whisky, is rather questionable. I think that H. will find that all attempts to spiritually educate a people before their physical and mental organizations were in readiness, have only resulted in the production of a superstitious and ignorant race, ever ready to oppose reform or improvement—a curse to themselves and the world. I repeat, then, make Spiritualism responsible for the actions of no person or party. It is the only way; but let Spiritualists be ever found at work, softening down the enthusiastic and excitable, throwing in the humanizing influence of this great cause, and by practicing toleration, do something for the good of the world.

THEODORE GLANCEY.

#### RELIGION—WHAT IS IT?

A voluntary offering of the soul; a spontaneity of the heart; the outworking of an inspired nature within; the up-gushing of love from a full fountain through every outlet and avenue of man's interior being. In fine, it is the immortal germ of man's devotional nature in beautiful and harmonious play with the elementary laws of his being.

The constraints of society, the habits, and fashions of the age the impudent mockeries imposed upon the world under the name of religion, have contributed very much to bring the pure development of man's religious nature into obloquy. These pantomimic parades, under color of religion, have become inwrought into the very texture of society, and gone forth to enlist the sympathy of the world, and prejudice man against the growth and harmonization of his spiritual manhood. Man, the grandest product of nature, the aggregation of all that is beautiful in a universe of excellence, has a threefold condition of being to cultivate, the physical, moral and spiritual. And when these conditions properly harmonize, he feels himself spirally ascending the plane of true manhood, and filling up with noble enthusiasm the grand designs of his existence, viz., to glorify "God and enjoy Him forever." But mark, the God you are to glorify and enjoy is not away at some indefinite point in the heavens, but the germinal essence of a deity within you, seeking individualization and eternal harmony. A jewel in a rough casket truly, but then no less a jewel!

There was never, perhaps, any thing more prejudicial to man's religious growth, or spiritual development, than the indoctrinization of our present religious teaching and experience. As if these should be the standard for us for the future, or as if the focalized forces of nature could never carry man beyond the experience of some elevated individual of the present! There is not, nor can there be, any limit to the aspirations of the human soul. To prescribe a mode of devotion, is to assume that every individual is capable of coming to it, and no one of going beyond it. Man has ever been taught to look outwardly from his standpoint for the religious aliment that might be expected to yield him salutary good—looking to a God somewhere in the clouds or above them, who has pointed out with tyrannical exactness the limit of his interior thought, and the form of his outer devotion, giving him the privilege of doing up his religion by the job, pro-

vided he does not transcend the bounds set for their very sacred performance. This divorcing man from the religious element of his being, (which all formal ceremony actually does), excludes him from being a participant of its benefits. Hence a man may do religious service forever, and honestly too, and never be the better for it. Not in the doing of an act is man's religion, but in the inspiration that prompts to the act. Not in the outworking of life; but in the life that outworks. The outwork, therefore is not religion, but the interior essence of an emotional greatness within is all that can profit a man either in this life or the life to come.

The talk of a religious profession, a prayerful life, is all very well for a superficialist; but to talk, and feel the inspiring nature of a real divinity within the soul, an actual germ of the Great First Cause seeking eternal harmony in illimitable varieties, is to them all Greek. And why is this? We reply—a false system of Christian ethics has subjugated mind without permitting it to inhale one solitary breath of its native freedom—freedom to dive down deep into his own immortal nature, and bring up gems of truth that shall tell him of God and goodness in a manner far out-shining any thing that has ever yet been written or spoken—freedom to interrogate nature, and find her unfolding eternal responses to the mighty aspirations of his own soul. There is a freedom in the religious principle of man's nature that but few ever find, for the reason already mentioned; that there is a cruel system of ethics in possession of the popular world, that seizes the young mind, and foully and falsely makes it a prisoner before it has begun to feel the permeating inspirations of its own inherent greatness, and the eternity both past and future, of its own being. Hence long before doctrines and systems of religions were, it was. Consequently any dogma that claims to direct an immortal soul (come from whatever source it may) is an unmitigated usurpation. It is an impostor, a prowling wolf in the divine flock, whose only object is to dwarf and devour. Mind is the author (creator if you please) and manager of all forms. Why, then, should this metamorphosis take place, where forms or doctrines subjugate mind ere it begins to feel its strength pouring along through the outer avenues of its being from its sacred center, like Samson shorn of his strength, without suspecting the treachery?

But should there be no devotion? Yes, all should be devotion, but nothing should be formal, systematic or time-serving. "Let us pray," has nothing to do with a soul that has begun to feel the entirety of its own origin, and the transcending grandeur of its own eternal unfoldment. Religious aliment is as essential to man's devotional nature as are the products of the earth, or the inhalation of pure air, to the physical man. But let it be carefully noted, that it must be a religious aliment—not the stoicisms and stupid formalities of a doctrinal religion, which require all the fevered excitement of the animal man, to galvanize it into an appearance of life. Let it be only the out-growth of the God-principle within him—the fruition of the love element of the soul, unforced, unmurged and uninvited even—pouring out of its superabundance as freely as the mountain stream leaps and frolics along its flowery sides, and mingles with that volume that bears it onward to the great ocean.

The man who takes upon him a religious profession to support, must feel himself chained to a task foreign to his whole nature, forced (by the unnatural condition in which he is placed) to acquit himself of obligations totally unintelligible to himself. And perhaps for this very reason popular theories have been termed supernatural, and mysterious. We should give a natural and easy scope to the divine element of which we are composed before we seek to engraft ourselves upon an unexplainable something which for want of analogy we term "mystery." Religion is not a sought-out affair, not a far-fetched ceremony, not a bundle of justly disputed and lifeless doctrinal points, but a natural out-growth of man's highest nature, unfolding in beautiful and perfect harmony with the complete laws of his being. All else may afford you a name for piety, and give you an exalted place in the popular world, but so far from being an actual benefit, it will not yield you the satisfaction you might derive from a poorly gotten up shadow.

R. W.

VOLTAIRE'S BRAINS.—The French Academy was offered by the grandson of the surgeon who embalmed Voltaire, a decanter filled with a portion of the wit's brains, preserved in spirits of wine. The Academy declined receiving the brains, upon pretence that it was shocking that a great man's brains should not lie in his grave. But Galileo's finger at Florence is regarded with great interest; and one of Guy Fawkes's skulls is carefully preserved at Oxford, the original being in the British Museum or Tower of London.

SPIRITUAL LYCEUM AND CONFERENCE.

SPRINTWENTY-FIRST SESSION.

Mr. COLES read a communication inquiring after the origin of Melchisedec, whom Paul represents as being an anti-natal orphan. Dr. ORTON did not feel himself able to throw much light upon that interesting point, and would prefer to hear the views of the Conference on the question, Are Spirits an efficient power in the affairs of mankind, as individuals and nations?

He said, it is claimed that Spirits are about us; and if so, what do they do? It is asserted by mediums that Spirits do aid us in many ways; that preservation from danger, and the saving of life itself, is due in some instances to the direct assistance of Spirits. If these statements are reliable, then must the question be answered affirmatively. After the Spanish rebel, Lopez, was garroted, he had an interview with him as a Spirit, and Lopez insisted that he was in a condition to do more for his beloved Cuba than ever before. There is an influence, felt probably by all more or less, at times during their lives—a mysterious influence, which changes in a moment some settled purpose, and leads to results not in the least anticipated. In these days, we ascribe this influence to Spirits; and from the facts of his own experience, as well as from the testimony of history, both sacred and secular, he thinks correctly. We are told that the stone was rolled back from the door of the sepulcher by an angel. In the same way, it is recorded that Peter was liberated from prison, where he had been thrust by Herod, at the instigation of the orthodox church of that day. We read that at the prayer of Elisha, the eyes of his servant were opened, and he saw that "the mountain was full of horsemen and chariots of fire round about Elisha," and it is rational to infer that they were there to do something. Doubtless evil Spirits avail themselves of the power to influence us as well as the good, and pour their evil counsel into the willing ear of their earth-associates, by the same law that enables the good to form wise resolves, and to persevere in the practice of virtue.

Mr. COLES said: By the word *efficient*, as it occurs in the question, we are led to infer that there is some method by which we may obtain it. This would incite the inquiry, How shall we obtain the efficient aid of Spirits? All such efforts, he thinks, will result in disappointment. In the case of Lopez, as cited by Dr. ORTON, his *efficient* power as a Spirit to aid the filibusters whom he has left behind, in their questionable effort to wrest the island of Cuba from the Spanish Government, must be greatly weakened, if not wholly destroyed, by Spirits in the interest of the other party. In this "battle of the gods," their efficiency in aid of mortals is completely nullified; the right is balanced by the wrong. Take the case of the massacre of St. Bartholomew's; when Charles the IXth, at the instigation of his very pious, but rather unscrupulous maternal relative, had gathered into Paris the very elite of the Protestant faith, and there put them to death like so many sheep, where were Luther and the other departed saints of the Reformation, that they were not on hand with *efficient* power to prevent the horrid butchery? He does not deny that Spirits may aid us; but he thinks that *efficient* aid from Spirits is very questionable.

Dr. ORTON explained that it is not the question whether we can elicit the efficient aid of Spirits whenever we deem their assistance desirable; but whether, at their own volition, Spirits can act at all in the affairs of individuals and nations?

Dr. GOULD informed Dr. ORTON that the answer to his question depends upon the fact as to whether he is a materialist or a Christian. If he is a materialist, then no answer is possible, because the materialist will take nothing but the evidence of his senses, which testify to the movement of ponderable bodies, which movement proves nothing, because he does not know but it may be a cheat, an illusion of the senses, loose electricity, or the action of his own involuntary power. The Christian is satisfied by testimony; he "walks by faith, and not by sight." During the twenty years and more of his religious experience in spiritual things, he had seen but little, but had felt a great deal; and he thought his testimony ought to have more weight, covering as it does an area of a quarter of a century, full of incidents of spiritual aid, than the questionable facts of the last four or five years of a materialistic experience in table-tipping. Christianity demands faith, not facts. It is a system of truth, not tangible to the senses, perceived only by the most exalted purity, and communicated to the many in the only way possible to them, which is by testimony. As from the nature of the case, the carnal mind can not see and know for itself, Christianity makes but the reasonable requisition that it shall have implicit faith in what only the spiritually-minded can see and know in its behalf.

Dr. HALLOCK said: He had been in the habit of supposing all along that Jesus and the Apostles were pre-eminently men of fact, relying wholly upon the things of their own knowledge; using the testimony of other men and earlier ages, only as corroborative of their own experience. Peter, on the day of Pentecost, cites his facts; Paul before Festus does the same, showing how they had converted him from the popular faith, to that of the despised Nazarene; and in the oft-quoted fifteenth of Corinthians, he makes the fact of his own interview with that same Jesus, after his crucifixion, the basis of his subsequent argument for immortality. The tenor of the whole Apostolic correspondence, more than indicates that it was addressed to individuals and communities perfectly familiar with facts similar to their own. Indeed it is admitted that such was the common experience of Christians for about four hundred years. Faith is not a substitute for facts; it is because of them. It is by reason of their loss that testimony is insisted upon; and up to ten years ago, to be a Christian was to have faith in testimony.

But it was not so at the beginning; then it was, to have faith in the things of God and the eternal future, of their own *handing*. And it is precisely this which makes the true Spiritualist of to-day. It is what the fact says for itself, not what men say of it, which forms the basis of a true Spiritualist, then as now. On this basis of fact, it is abundantly clear that Spirits are an efficient aid in the performance of human uses; on the basis of testimony they are also the promoters of human misery. What they in reality do, that can be measured by the senses, so far as his experience extends, is invariably good, and hence he concludes that they are an efficient power for good in the earth. Their alleged power for evil has not yet been disclosed to him by the performance of any act of a demoniacal or "undeveloped" character.

Dr. GOULD said: The Apostles did not hold circles. The doctrine of Paul is, that the natural man can not discern spiritual things. Implicit faith is demanded on the very threshold of the Christian Church. It is the basis of the whole superstructure. It is for this reason that he has labored so long to introduce Christianity to the New York Conference, that through faith in spiritually-minded men who have enjoyed close communion for many years with reliable Spirits, and who alone can know anything concerning the reality of spiritual things, they might receive the truth as it is in them, with respect to the influence which Spirits exert upon the world. He is aware that Paul speaks of divers gifts, and recommends the brethren to covet the best; but he also speaks of a "more excellent way," which he thinks it has been his happiness also to discover—a way which puts him *hors du combat* with all the Spirit-circles under the sun.

Dr. MASSAY said: He was very sorry that the preliminary question of the last Conference had not been continued. The present inquiry presupposes the fact that man exists as a Spirit, and that he does communicate with the earth-life. If so, then it is rational to believe that we are in perpetual receptivity of influence from the world of Spirits. That unseen causes operate upon us, is universally recognized. No man doubts the potency of miasma, or of contagion. These unseen agents of efficient power, are with us ever. The very air we subsist upon is invisible. Now, the question is, is there an unseen intelligence operating upon us as well? Of this fact, also, there can be no doubt, and the only question is, whence comes it? This, on the assumption that the former question is substantially settled in the affirmative, is of easy solution. It being once established that Spirits exist, the fact of their efficient power acting upon us, goes with it, for it is through their efficiency alone that the fact is ascertained. In its light the whole problem becomes clear and rational, and its truth and reality are to him more beautiful than any other.

Mr. LITCH thinks the question before us covers the whole ground. It calls for facts. He has been a subject of impression for many years (Mr. Litch here cited two instances in illustration). The modern Spiritualist had more demanded of him, by reason of his greater light, than was called for at the hand of others. When there is anything wrong in the world, it is ourselves who are in fault. It is our duty to act rather than talk. Jesus claimed to derive all his power from the spiritual world, and he thinks we do the same; at least such is his own experience.

Mr. SWACKHAMMER admitted the vast, in fact overwhelming importance of the question, but considered it of not the least practical value. This is seen in the lamentable admission that Spiritualists are unsettled in their views. Lamartine Hall bemoans the infidelity which reigns at Dodworth's, and the Reverend Mr. Harris puts the "song of progression" in the mouth of the devil. Now about this Christianity to which he and his friend Doctor Gould find it necessary so often to call the attention of the Conference: It is said, "He that believeth and is baptized shall be saved,"—saved from what? why from land monopoly, from the grinding oppression of the upper crust of society upon the lower, from bad air and worse tenant houses, and their endless train of infernal consequences; this is the salvation which we need, and to a belief in which, Christ said the signs should follow. But with all our Spiritualism, where are the signs? Echo answers, where is the salvation? There is allusion made to knocking, in Holy Scripture—Christ says, "behold I stand at the door and knock," but the Dodworth's Hall Spiritualists will not let him knock at their circles. He is debarred the privilege they award to every other. Now what he wants is that they should admit the Lord Jesus Christ to knock as well as other Spirits. Spirits can affect us for evil as well as for good. He knew the case of a lady in a neighboring city, who has renounced all Spiritual intercourse in consequence of the evil effects she has experienced. On one occasion, she was pressed as by the weight of an enormous pair of hands upon her shoulders, and on trying to escape through the door, was struck as if by the back of the blade of a knife, leaving an impression which she carried for several days. This is an evidence of the efficient power of Spirits, which he desires to avoid.

Mrs. BARNES (understood to be from Philadelphia) remarked from the trance, that "the last supper," was a fair exemplification of the spiritual circle, and mentioned other historical facts to show that the early Christians were not so ignorant of circle sitting as had been intimated. She deplored the waste of mental energy which busied itself in fruitless discussion, instead of selecting and securing the jewels of truth. The evidences of God's providence are everywhere. When we refer to that book which some may be disposed to set aside, we see, that ever, as now, men are guarded by angel hosts. She rejoices that the light of knowledge is abroad—the knowledge that God liveth, and has power as of old, to save. There are many gems to be gleaned from Spiritualism that we little dream of as yet.

Mr. BAKER thinks the question has not been discussed in its true meaning. The most of us admit that Spirits exert an influence over us either consciously or unconsciously, but do they exert this power upon

persons who are not Spiritualists? He was in possession of some facts which would indicate that such is the case. It is said that Mr. Webster was saved from the fate resulting from the burning of the *Lexington* upon the sound, some years since, in this way. Persons who are in good circumstances are sometimes known to possess an irresistible desire to steal; in such cases it thinks the impulse comes from bad Spirits.

Mr. COLES regretted that the question had not been stated differently. To the question, are Spirits a power upon earth? he answers, yes; to the inquiry, are they an efficient power, the must answer, no, until he sees the proof. Adjourned.

R. T. HALLOCK.

EVIL SPIRITS.

VALLEY WASHINGTON Co., Iowa, August 8, 1858.

BROTHER PARTRIDGE: I see in the TELEGRAPH of July 31, an article from J. T. Calkin, of Iowa City, Iowa, under the above caption. I am well pleased with his article, for it affords a consolation to those who have had experience of a like character. Hitherto I have kept my experience with evil Spirits confined to a small circle of friends; but at this time, a relation of such experience does seem called for; but this I freely submit to your judgment. I will simply state facts, asking our friends to give their solution in a spirit of candor, and without sarcastic remarks.

Through the TELEGRAPH I have given some account of the Spirits writing through my little son, who had not learned the art of writing, and through whom we have received some very beautiful communications of a high moral tone. Yet while blessed with the good, we have been troubled with evil or mischievous Spirits. Two Spirits, purporting to be the Spirits of my brother-in-law and sister (who are members of the Catholic Church, and the former a clerk in the Post-Office Department at Washington City, D. C.), influenced my son, and writing through him, informed us that the Protestants and Catholics together caused a riot; that they were both killed in the riot, giving the particulars of their death, the number of stabs they received, where they received them, etc.—using very abusive and profane language, such as I felt confident neither of them would have used in their lifetime. They seemed to take pleasure in quarreling with other Spirits, and in agitating the mind of the medium. Now, all this we received unasked for; yes, unthought of. Since this, I have received different letters from my friend, proving the whole affair to be false.

At another time, the medium, while under this strange influence, was informed "that his father would die, and come back and scare him." This he received by impression, for Spirits could converse with him as readily as I can with mortals. A shuddering chill ran through the child's frame as he received those words. I inquired, "John, what does that shake mean?" when he burst into tears. We had great difficulty in getting his mind to rest easy; we referred him to the falsehood in reference to his uncle's death. Thus we succeeded in getting his mind somewhat quieted before he retired; but in the morning, he left his bed early, and made his way to the barn. I followed him out to the barn, and found him bathed in tears, so deep was the impression made on his mind. Here was my most trying hour. I felt the need of more judgment, more wisdom, more experience in this strange phenomenon. I thought much about the welfare of my child; and I believe we would have given up the investigation altogether at that time, but we could not, for the child was influenced while at his play or his work. He would come to me and try to tell the many strange things that Spirits had told him; but he had not language to do so, and after trying different times, he would say, "they can write it." I could not refuse him the paper and pencil, and there would be such a display of intelligence through him as would frequently strike me dumb.

Now, friends, could these be anything short of evil or mischievous Spirits? Convince me that this is imagination, and you convince me that all Spirit-phenomena; both ancient and modern, are only imaginary. After being worried both in mind and body by these, certainly not good Spirits, for some time, the Spirit of my father-in-law purported to be present, and gave us the following in writing:

"Did we not tell you in the beginning that you must not rely too much on the sayings of Spirits? first, because our communication with you is quite imperfect; and second, because there are many unreformed Spirits who will seek to impose upon you. We would advise you not to sit in the circle when those inharmonious Spirits influence the medium, unless they truly seek to do good, and not harm. Let your object be to do good—to seek the elevation of mankind, and you will have nothing to fear except ignorance."

Here I inquired, "Can not our Spirit-friends prevent those unreformed Spirits from imposing upon us?" The Spirit wrote: "Can the inhabitants of the earth prevent their wicked men from imposing upon you at all times?"

FRANCIS NORTH.



## PHILOSOPHICAL AND MORAL DEPARTMENT.

## "DO SPIRITS COMMUNICATE?"

AN ESSAY DELIVERED BEFORE THE PHILOSOPHICAL SOCIETY, ST. LOUIS, MO., MAY 2, 1858.

It is claimed that there are now within the limits of the United States, four million persons who believe in the occurrence of certain strange phenomena, which they ascribe to the agency of departed Spirits—and all this when twelve years have not yet passed since the commencement of these same "manifestations," in a little village in the State of New York. Now, whatever others may hold on this point, it seems to me utterly improbable that every seventh man, woman and child, is a believer in what is called "Spiritualism." There may be so many who credit the existence of phenomena that may be classed under some one of the various "ologies," as Biology, Psychology, Demonology, or "isms," as Magnetism, Mesmerism, Hypnotism, Somnambulism or Spiritualism; but that there should be so many professed believers in the latter "ism," is open to very serious doubt. Be this, however, as it may, no one doubts that a vast number, amounting to many hundred thousands, do profess such a faith, and actively engage in converting others to their doctrines, and with no mean success.

Furthermore, no rational person will deny that so great an effect must be referred to an adequate cause, and not considered as a result originating in nothing, and to end in the same. "*Ex nihilo nihil fit*," was once considered an axiom, and also, "the greater the effect, the more powerful the cause to which it must be attributed." This, then, can be referred to no temporary and superficial excitement, for it is still increasing after ten years of prevalence; but it can have no other source than a deep want that is felt widely among the people at this epoch, for something of this nature.

A critical writer in a recent number of the *Westminster Review*, traces in it a tendency to form a new religion, and to repudiate the time-honored Jewish oracles, taking for a basis new miracles and new revelations. That such is the case may be true in some measure. The advance of natural, positive science, during the last half century, and the freedom of thought that has been constantly on the increase, have undermined in a wonderful degree, the simple faith of man in ancient thaumaturgy; the popular religion has degenerated into theology, and contests strenuously every inch of ground wrested from its grasp by science or skepticism.

Hence men go about fettered in theological shackles, if they yield to the deepest want of their nature, and for want of a better, take up with the traditional faith. Or, if otherwise, they renounce all religion and live free from intellectual restraint, but do violence to their natures, which require a deep, living faith in the Infinite, Ideal and perfect—the spiritual—for a full development of the highest that lies within. Instead of catching a spark of Inspiration which kindles up the Divine Soul that slumbers in every human being, their experience of religion is experiencing theology, and very poor theology at that.

There is not the slightest wonder from this point of view, that any new existing phenomena should draw its myriads after it in these times. So Millerism in 1843, or Mormonism in 1858, is no strange spectacle. It is not difficult to believe, either, that the new theological aspect of Spiritualism may be its chief attraction to the hundreds of thousands who follow as "believers."

It is necessary to be doubly careful for this very reason, and to submit to a strict scrutiny the phenomena in question, and all theories based thereon, bearing in mind the special tendency of this epoch. It would of course be presumption to attempt a full consideration of this wide and intricate subject in all its details, within the limits of a simple essay of moderate length. From the nature of the case but a few of the facts can be alluded to, and those merely for illustration, and a hasty analysis is all the notice the rest can receive.

"Do Spirits communicate?" Are these 'manifestations' occasioned wholly or in part by the attempts of departed Spirits to identify themselves to friends still in the body?

A proper consideration of the subject requires, *firstly*, an analysis of the alleged "manifestations," and of the proof upon which they rest. *Secondly*, a review of similar phenomena in ancient times, and of those that can be rationally accounted for upon other than "Spiritual" hypotheses. *Thirdly*, a direct application of the "*experimentum crucis*" to the various theories

proposed to solve the mystery, and a thorough examination of the soundness of any conclusion, drawn from the examination of the subject. This would require more room and a far more intimate acquaintance with the whole subject than I can bring to bear upon it.

The present consideration will embrace merely a few important points, and an imperfect analysis of the whole.

The manifestations as claimed by Spiritualists, may be classed under two general heads:

*Firstly*, PHYSICAL manifestations, including all which manifest power or force in the moving of bodies, rapping, etc. *Secondly*, MENTAL manifestations, which include the displays of drawing pictures, writing and speaking of "mediums" in an abnormal condition, and also the displays of intelligence connected with the physical manifestations. To sum up, they claim phenomena which indicate powerful, intelligent causes, when the nature of the case precludes the possibility of human beings in the body acting in the particular cases, as causes of them. They hence conclude that, inasmuch as the cause is *invisible*, and displays all the attributes of a human being, and itself lays claim to be such, although without physical body, its claim is *valid*, and that it is really a "disembodied Spirit." In almost every village in the land persons may be found who will solemnly affirm that they have seen ponderable bodies moved without contact with anything visible whatever. They are men of veracity in other cases, and are honest, to say the least, in their expressions on this point. To impeach their testimony is impossible. We have two classes of people who recognize the existence of wonderful phenomena; professed Spiritualists, and those who accept the facts, but not the spiritual explanation. Then there is a third, class, who admit neither the fact of Spiritualism, nor of Mesmerism, or Clairvoyance, or any of the Psychologic sciences similar.

The language of this skeptical class is as follows: "Tell me, do you, that you have seen tables move without contact, and instruments play tunes without visible performers? Sir, I will believe such things in *courtesy*, not otherwise. Do you not recollect what Hume says, 'No amount of testimony can render such things less than absurd.' I say that man has his five senses given him to know the outer world with, and believe me, Sir, there is no other way to obtain a knowledge of things. Clairvoyance is a 'stupendous delusion,' and these pretended phenomena of 'Electro Psychology' are all done by collusion."

"But," say you to this man, "how do you account for such a widely extended faith among men of respectable talents?" "Nothing is easier," says he; "Did you ever read of the great 'South Sea Bubble,' the 'Mississippi Scheme,' the 'Crusades' or the 'Witch Mania'?" It is, no doubt, an epidemic, that diseases the common sense of such men, and you can not trust them." You can say nothing more to such a man. If he lived in a tropical climate, like the King of Siam, you would find it impossible to convince him that in the North the surface of the water so changed by cold that men could walk thereon. It would be "contrary to his universal experiences, and hence no amount of testimony could render it less than absurd." It will not be attempted in this essay to say anything to this class, for such can only be addressed effectively with actual experiments—*tangible evidence*—that can not be brought forward on an occasion like this.

The examples quoted will not be brought here as evidence of the existence of strange phenomena, but only as illustrations; at the same time I shall take them from the most reliable sources known to me, which of course, in my case, is my own experience first, and next that of men personally known to me to be cool, sound men, of great moral worth and acuteness of mind, and who are not interested in deceiving me.

The most remarkable physical manifestations, all things considered, occurred at the house of Rev. Eliakim Phelps, D.D., in the little village of Stratford, Conn., in 1850. He testifies to the accuracy of the report of these mysteries, and his testimony was published, and may be found in Capron's work, entitled—"*Modern Spiritualism, its Facts and Fanaticisms*."

These phenomena consisted in a great variety of physical and mental manifestations, some of the prominent of which are as follows: He would find the things in a room displaced in the most fantastic manner, after having left it a short time before in a state of order. After returning things to their proper places, he would lock the door to the room, after carefully excluding every individual first, and going out last, putting the key into his

pocket. A few moments afterward things that he had carefully locked up in a trunk and left in the room aforesaid, would be found outside of the room, in the hall at the head of the stairs. He enters the room, unlocking the door with the key from his pocket, and finds the things have been moved in strange ways, and the trunk empty! Sometimes fantastic images were formed in a rapid manner by stuffing wearing apparel with pillows, etc. giving them a life-like appearance. At other times loud sounds were heard on the floor over the room where the family was seated, as though a person struck the floor with an ax, loud enough to jar the house, and several times the loud poundings terminated with a frightful scream. On entering the room no one was ever found as the cause of them.

Many acute investigating minds, skeptical and otherwise, visited the family, most of whom were witnesses of more or less remarkable things.

Articles of furniture would leap through the air in the presence of the family, starting from parts of the room where no person was near, and various incredible evolutions took place. One time a candlestick leaped from the mantle-piece and dashed itself between the ceiling and floor, until it was broken in pieces. Things in the room would fly against the window-panes. Three hundred dollars worth of property, in a short time, was destroyed, which itself is evidence that no collusion existed in the family, and that it was not mere hallucination, for unfortunately the broken furniture remained as witness that the affair was no dream of the imagination. The noises and movings of furniture were always most annoying to the family, and when commanded to desist in a peremptory manner by a person present, they continued louder, but stopped entirely when a person present asked them to do so in a mild and conciliatory tone. It would take up too much room to detail one-tenth of the wonders recorded in the book referred to, and attested by Dr. Phelps, who came to the conclusion that they were caused by evil Spirits.

On one occasion, a white form appeared to the doctor and his family, after they had retired to rest. It was tall, and covered with a sheet, and moved slowly from one room to another. The doctor sprang out of bed, and approached the apparition, when suddenly it disappeared, and a sheet dropped in a chair at some distance from him. It appeared thus twice. Also some wonderful communications were spelled out by means of raps and mysterious characters marked on the wall, as at Belsbazar's feast of old.

Professor Phelps, of Andover Theological Seminary, a learned man, not in the least fanatical, together with Dr. Phelps, of Boston (the first the son, the second the brother of Dr. Phelps, of Stratford), came to see the "humbug," and expose it. But it is asserted in the report that they went away, unable to account for the occurrences that they saw. This same report is published also in Dr. Hare's work on the subject.

One more example of a different class of phenomena will suffice to illustrate the subject: A certain young man went down to New York, and visited the well-known medium, Mr. Redman. This young man wrote several names upon pieces of paper, and rolling them up into balls, so that he himself could not distinguish one from another, handed them to the medium, who did not appear to be under any abnormal condition. Holding them up, one at a time, he (the medium) called upon the "Spirits" to rap out the names written on them, which was found to be correctly done upon examination of the balls of paper. Then the young man wrote various questions with a pencil on a slip of paper, and the medium, sitting on the opposite side of the table, wrote, bottom side up, appropriate answers to the various questions, so that the inquirer could read them without turning the paper round. The answers were written in English, French, German and phonography. Strange to say, the phonographic characters also were written bottom side up, a thing which few can appreciate the difficulty of performing. The answers were singularly pertinent, and in more than one case furnished knowledge that no one within one hundred miles of the place was in possession of, and which was ascertained to be correct upon subsequent examination of the family records. The papers on which these questions and answers were written, are still preserved, and I have frequently examined them since.

There are several distinct styles of writing in the answers, from very plain long hand to short hand, and awkward German current hand, obscurely written.

These things may seem true to some, but to others they will

be not otherwise than absurd. Of course each one is to believe the evidence of his senses, and the deductions of his own reason; hence I believe what I have just narrated. Hundreds and thousands all over the land bear witness to similar things. If any of the phenomena are true, there is no reason to doubt these. But in all such cases, there is more probability to be attached to them if they correspond to ancient phenomena recorded by reliable witnesses. For it gives an appearance of universality that renders such phenomena more probable, being in harmony with the previous course of events.

What does antiquity assert with regard these things? In the first place, we find all religions resting on the tradition of such phenomena, and it appears to have been the popular belief that those who had left the body, occasionally "revisited the glimpses of the moon," and performed wonders.

The Hebrew Scriptures abound in examples. In the Old Testament, the commands against witchcraft, and those having "familiar Spirits," are conclusive that they recognized the actual existence of such commerce with the other world.

Fragments of the East Indian Philosophy savor strongly of it, and ecstasy or trance was a part of their religion. The Egyptians have left records, proving beyond a doubt that they magnetized subjects. In the sixth chapter of second Kings is reported a case of clairvoyance where Elisha saw all the movements in the camp of the enemy, and revealed them to the King of Israel.

The inspiration of the prophets was, according to the description, sometimes very similar to modern trance-mediums. In the New Testament, the case is clearer; and when we read the accounts of the early Christian fathers, or of the Grecian and Roman oracles, it seems as though we listened to an excellent description of what we see at the present day. The speaking with tongues on the day of Pentecost, or Paul's vision, on the way to Damascus, are illustrative. The Christian fathers describe the state with wonderful clearness.\* Says Tertullian, who died in the early part of the third century: "We had a right after St. John to expect prophesying, and we do acknowledge the said spiritual gifts, for there is at this day living among us a sister who is partaker of this divine gift of revelations, which she receives under ecstasy in Spirit in the public congregation, wherein she converses with angels, and sees and hears divine mysteries, and discovers the hearts of some persons, and administers medicine to such as desire it," etc. He adds the following passage, speaking of the testimony of the "medium" or lady who saw Spirits: "*Ostensa est mihi anima corporaliter, et spiritus videbatur, sed non inanis et vacua qualitas, imo que etiam teneri reprobaret, tenera et lucida, et aeris coloris, et forma per omnia humana; hæc visio est,*" etc.†

"A soul appeared to me in a bodily form, and seemed a Spirit, but not of an empty, unsubstantial sort, but rather as something which permitted of being handled, yielding, and of the color of light and air, and throughout, bearing the human form."‡

Irenæus, Bishop of Lyons, who suffered martyrdom about the year 300, bears testimony to the following: "Speaking of many early Christians, he says, 'they do now perform to the benefit of other men, according as every one has received the gift from Christ. For some have foreknowledge of the future, and have visions, and the gift of prophesying; others, by imposition of hands, do restore the sick, and heal all manner of diseases; moreover, they now speak in all tongues, even as St. Paul spake.' Athenagoras, in his apology to the Emperor of Rome, says: 'I call them prophets, who, being out of themselves and their own thoughts, did utter forth whatever the impelling power of the Spirit wrought in them,' etc.

Such passages as these abound throughout the Christian Fathers—Augustine, Polycarp, Origen, Justin Martyr, Clement Alexandrinus, Ammonius Saccas, Clement, Barnabas, the Shepherd of Hermas, etc. Lactantius, speaking of the immortality of the soul, says: "But these men, (i. e., those who denied it), dare not repeat their doctrines before the magicians, for they would refute them by immediately causing the Spirits of the dead to appear."§ In the writings of Boehmen, Melancthon, Luther, Glauvil, Wesley, More, Stilling, and a host of other writers, we find testimony of a similar character.

Now, it is evident that if modern phenomena can be accounted for on rational grounds, without the agency of disem-

bodied Spirits, then those ancient ones can be disposed of in the same way. In consideration of this it is with surprise that I see those who profess a faith in the Bible and in its inspired origin, trying to account for these phenomena upon purely physical principles, and failing in that, say confidently, "There are natural laws (meaning thereby universal and regularly acting forces, like gravitation or electricity) which will be discovered to account for these phenomena, without the intervention of organized intelligences." In this they contradict the unanimous voice of antiquity, as well as remove the main pillar of their own faith.

[Conclusion next week.]

#### FABRICIO DI ACQUAPENDENTE.

TRANSLATED FROM THE FRENCH, BY DUNKIN WEISSE.

FABRICIO was born in 1587, at Acquapendente, and died at Padua, in 1619.

There are very few physicians, very few scholars, that enjoyed during their lifetime so much glory, honor and consideration as Fabricio di Acquapendente; there are also very few whose reputations have been more fully handed down to posterity. Born of parents of rather moderate means, but who knew the value of a good education, Fabricio was sent to the University of Padua, when yet very young. His progress was rapid, and all his studies were marked with brilliant success. After having finished his course of philosophy, he devoted himself to medicine; already his happy disposition, his assiduity to work, and his first triumphs over his young fellow-students, had announced what he might become, one day; therefore he found powerful protectors in the professors of the University, and especially in the celebrated Fallopio, of whom he was, turn by turn, the assiduous disciple, friend, rival and worthy successor. Under such a master, Fabricio studied anatomy and surgery. Aided by his advice and influence he saw himself surrounded by all the means that could promote his instruction; and he obtained the title of Doctor, after examinations which did not less honor to the teacher than to the pupil.

In the last years of his life, Fallopio had often entrusted Fabricio with the cares of his professorship, when his infirmities or occupations obliged him to interrupt it. After his death, which occurred in 1562, the university appointed Fabricio, at first, to make the anatomical demonstrations, and three years after, it entrusted him with the chair of surgery. From that time the fame of Fabricio di Acquapendente went on increasing, and students from all countries crowded his lectures. To accommodate his numerous audience, in 1585 he constructed, at his own expense, a new amphitheater in the university, and in 1593 the senate of Venice built a much larger one, over the door of which was placed an inscription which recalled the name and talents of Fabricio di Acquapendente. About the same time, the senators of Venice granted to this celebrated scholar two professorships, declared in his favor as first, the chair of anatomy, which had thus far only been accessory, allotted to him an enormous salary, out of all proportion with those of other professors, assigned to him the presidency over the professors of philosophy, named him citizen of Padua, raised him a statue, gave him a gold chain with the title of Knight of St. Mark, and secured him an honorable retreat, with the right of choosing his own successor. So many favors heaped upon the head of one man, prove sufficiently in what esteem his talents and character were held. We may see some exaggeration in this gratitude, but we must render to Fabricio the justice of saying, that overwhelmed with riches and honors as a professor, he constantly refused the fees due to him as a practitioner. We know that when he was obliged to receive some rich presents from those whom his attendance and skill had restored to health, he collected them in a cabinet on the door of which was this inscription: "*Lucri neglecti lucrum,*" interest of neglected fees. Fabricio had a house on the banks of the smiling Brenta, which still is sometimes called by the name of *La Montagnuola d'Acquapendente*, and in which he intended to pass a happy and honorable old age, in the bosom of a select society; but so sweet a hope was not to be realized: envy, together with the basest ingratitude, troubled the last years of his life, and, if we are to believe certain rumors, the exactness of which it would be difficult to verify, this great man, after having more than once escaped the knife of the assassin, perished, poisoned by those who were impatiently waiting for his wealth, and thus paid him for the great kindness he had shown them.

Fabricio di Acquapendente left numerous writings, which even

As biographies are instructive and amusing to both the young and old, we shall, from time to time, portray one of those men who lived active, useful and interesting lives. Such reading edifies the aged, and incites the young to action and usefulness.

to this day are classical, and merit to be consulted by surgeons and anatomists. He made some important discoveries in anatomy; it was he who first discovered the valves of the veins, whose real use, however, he did not know; but when their existence was once established, it led Harvey, his pupil, to the discovery of the circulation of the blood. Upon the strength of the discovery of the valves of the veins, Fabricio claimed to have discovered the circulation of the blood, or to have suggested it, before William Harvey published his theory. He first clearly described the epiploon, recognized the omphalo-mesenteric vessels, showed the difference that exists between the caecal appendix of man and that of other animals, etc. We are also indebted to him for some useful surgical operations, for some important ameliorations in the construction of some instruments, and for some precious observations. Some celebrated writers, and Haller among others, have tried to diminish the glory of Fabricio; but as one of the biographers of this great man has so very justly said: "His place is now irrevocably fixed. He is rightfully regarded 'as one of the most beautiful ornaments of the university of Padua,' and ranked among the best writers, the best anatomists and 'the most celebrated surgeons of the sixteenth century.' The last part of Doctor Chaumeton's opinion, agrees with that of the great Boerhaave, when he said of Fabricio di Acquapendente: *Superavit enim omnes, et nemo illi hanc disputat gloriam,*"

#### A FORMER TRANCE MEDIUM.

Eds. SPIRITUAL TELEGRAPH: Enclosed you will find notice of the "surprising" case of Rachel Baker cut from the "*Orange County Patriot, or the Spirit of '76*," published at Goshen N. J., by Timothy B. Crowell, November 14, 1815, forty-three years since. It is one evidence more that the modern manifestations are at least not a modern invention, but that these things have been witnessed, more or less, in times "long gone by."

MRS. A. C. BROWN.

Just published and for sale, at the office of the Orange county Patriot, the surprising case of RACHEL BAKER, who prays and preaches in her sleep. With specimens of her extraordinary performances, taken down accurately in short-hand at the time; showing the unparalleled powers she possesses to pray, exhort and answer questions, during her unconscious state.

The whole authenticated by the most respectable testimony of living witnesses. Price 25 cents.

#### RELIGION—A FRAGMENT.

BY J. W. DUNBAR MOODIE.

Where is religion found? In what bright sphere  
Dwells holy love in majesty serene,  
Shedding its beames, like planet o'er the scene,  
In steady lustre through the varying year;  
Still glowing with the heavenly rays that flow,  
In copious streams to soften human woe!  
It is not mid the busy scenes of life,  
Where care-worn mortals crowd along the way  
That leads to gain, shunning the light of day,  
In endless eddies whirled—where pain and strife  
Distract the soul, and spread the shades of night,  
Where love divine should dwell in purest light.  
Short-sighted man—go seek the mountain's brow,  
And cast thy raptured eye o'er hill and dale;  
The waving woods, the ever-blooming vale,  
That spread a feast before thee, which till now  
Ne'er met thy gaze, obscured by passion's sway,  
And nature's works shall teach thee how to pray.  
Or wend thy course along the sounding shore,  
Where giant waves resistless onward sweep,  
To join the awful chorus of the deep—  
Curling their snowy manes with deafening roar,  
Flinging their foam high o'er the trembling sod,  
And thunder forth their mighty song to God!

BELLEVILLE, C. W.

#### LIVE TO SOME PURPOSE.

BY M. ORCHIEA SHEERMAN.

Live to some purpose! Let not time  
With only wasted moments fly,  
But in the storehouse of the past,  
Let sheaves of useful knowledge lie.  
Partake of pleasures as they come,  
They are God's gifts to gladden earth;  
Sip of the odor of the flowers,  
But save the seeds for future birth.  
Take pride in bringing forth the germs  
Hid in the caverns of the soul;  
'Tis the reflected light of heaven,  
Pure in their depths, that you behold.  
And when the "golden bowl" shall break—  
When breaks the casket of a soul—  
That brightness shall illumine the tomb,  
And point to heaven, the Spirit's goal.

\* See "Healing of the Nations," article N in the Appendix by Mr. Fishbough.

† Tertullian, "De Anima," cap. IX., cited by Mr. Fishbough, *ubi sup.*

‡ See Mrs. L. Maria Child's "Progression of Religious Ideas," for this and similar examples.

# SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 4, 185

## Produce Exchange.

To PATRONS, MERCHANTS, FRIENDS.—Being extensively engaged in mercantile, as well as publishing business, and desirous of combining and contributing to human needs and interests to the extent of our ability, we propose to receive and sell all kinds of produce and manufactures, and to purchase and fill orders for goods, and ship the same, at a commission of five per cent.

Those who wish to exchange produce for this paper, for books in our catalogue, or other goods, will oblige us by canvassing their neighborhood, and collecting from each person wheat, corn, oats, butter, or other articles, amounting to the value of the goods he wishes to have returned, including freight and commission, and forwarding the same to us in one parcel. Whatever balance of money may be realized on the sales, will be promptly forwarded to the owner of the produce.

CHARLES PARTRIDGE, 125 Maiden Lane.

## WILL SPIRITUALISM REFORM THE WORLD?

This question will be answered differently, according to the conceptions of individuals as to what Spiritualism is. The Spiritualism of the Bible has had a fair chance to regenerate mankind, or to inaugurate means for their proper formation, but it has not done it, as acknowledged by speeches and resolutions at their denominational conventions. Its failure to do so may be attributed to the impotency of a mere historical spirituality, destitute of living, tangible demonstrations. No history however authenticated, can be engrafted into the life of man as can a living and perpetual fact, tangible to his senses. There must ever be a similar difference in the capacity of a history and an experience or fact, to nurture or admonish men, that there is in the history of bread, and the bread itself, to nourish the physical body; and this is the difference between the mere *faith* of Christians, and the *knowledge* of Spiritualists. Consequently the world has a right to expect more to result from the new dispensation and ever-recurring spiritual manifestations and intercourse. But the question recurs, will the living daily facts, and communion with Spirits, in itself reform the evil ways of man, or introduce a new and properly formed race of men and women? That is, will the mere knowledge of spiritual existence and converse with them, produce the reformation needed?

We apprehend, indeed, that the old habit of indifference of thought, speech and conduct, and the universal duplicity of man, have become so engrafted into the vine of human life, that it will take a long time to eradicate it. Men and women make open professions of religion, and open promises to reform, and then stop without making the promised change. Even the thunders of total depravity, and the threatenings of eternal damnation, do not move them. They seem to believe that they are depraved, and resolve to take the damnation with Christian indifference and fortitude. The masses, and even the professors of popular religion, do not really have much confidence in it. The fact that it has afforded a livelihood for intelligent men called priests and expounders, has popularized it in an external and fashionable degree, and it offers an easy mode of being respectable. This is really the office of the popular church. Notwithstanding the boisterous denials of this assertion by the priests and professors, we need no other proof than the notorious and universal fact that it is one of their cardinal tenets to teach a future life for man, and deny that there is any tangible, demonstrable evidence of that existence, or can be. The fact that they treat all living men who testify to the truth of what they preach as to the future existence, as insane, unreliable or deceitful, is conclusive that they do not believe what they preach. We do not mean by this that the preachers and professors are wilfully deceptive; far from it. They have been subjected to a false system, and have been educated to think they believe what they preach and profess. The touchstone of their faith, and their reasons for it, have never before been applied, and they do not know otherwise than that they believe modern Spiritualism has first to galvanize a complacently depraved and sluggish humanity into a newness of life and responsible manhood, and overcome the general indifference and depravity which this religious system has engendered. So subjugated is humanity to the depraving influences of these popular church teachings, that sensible men (otherwise) repudiate the

evidences of their own senses when they conflict with this popular, deceptive and degenerating religion. Could intercourse between the Spirit and natural worlds be open to a race of mortals free from the blighting influences of a depraved religion, we have no doubt that its fruits would be sudden and glorious in the extreme. But to the expansive mind and careful observer, Spiritualists have everything to encourage them. An immense reform and progress has been made, not only in individuals, but in humanity through its influence.

But to the question will Spiritualism of itself reform the world, we remark that a mere belief and knowledge that Spirits exist and communicate with mortals will not; but it does not stop here. On the contrary, it reaches out and lifts the man from a cringing, depraved tool, to the dignity of a child of God, to responsible manhood, and expands his mind to reach out to everything in God and nature, and as with a magic wand, breaks the gloomy psychical spell, casts out devils, and strikes depravity from the face of nature, and restores all things unto glory and to God. Spiritualism in its breadth, depth, and potency, is sufficient unto the evils of the hour. Its true advocates are, and must be, inspired with herculean power to speak and to work for the redemption of man from the bondage of error and corruption, and ally him again to his Father God, and Mother Nature. The Spiritualism which is to accomplish the great work, must be operative in the religious, moral, and social worlds. The spiritualization of these will accomplish the work.

But these things are not to be done in a day; it is the work of time, but the time to begin is now. We are by no means inimical to true Christianity, but to the low, material, and false grounds and conservatism of the popular church hierarchy. The church must advance beyond its narrow creeds, and lead in human progress, or be repudiated and left behind. Modern Spiritualism is absorbing the Christ-principles which are buried in church formulas, and disseminating them for the good and glory of mankind, and the people receive them with joy. The masses never were, and from their natures never can be, inimical to Christ and true Christianity, for this is the perfection of their unfolding natures; but Christianity and the wheels of progress must not be chained to the personal interests of any class of men, either prelate or priest. The true Christian can, and must, go forward toward the haven of human perfectability, and in this car the people will take passage, whether the ensign be the Christian or Spiritual Dispensation.

## UNITARIAN BIGOTRY.

If there were any truth in the protestations of Unitarians against ecclesiastical and denominational domineering over the minds of men, we should have a right to expect that the modern manifestations of Spirits would be fairly examined and candidly spoken of from their pulpits and by their denominational organs. But facts show sectarianism and ecclesiasticism to be the same everywhere, in all religious denominations. Protestantism has been built up chiefly through a pretentious opposition to bigoted, domineering ecclesiasticism in the Catholic hierarchy; but each denomination and priest in Protestantism seems to be but an embodied fragment of the old form of jealous self-righteousness. Instead of candidly investigating hospitably receiving and frankly declaring truth, they repudiate every thing which does not tend to glorify their sect. Hence they will not receive modern Spiritualism because Spirits are not all Unitarians; and although they may utter angelic wisdom yet if they do not use sectarian cant, and pander to sectarian ambition, their claims are rejected, and their speech seems stupid and "dreary."

A writer in the *Christian Inquirer*, under date 21st August, represents (or misrepresents) Mrs. Hatch's lecture recently delivered in Springfield, in the following manner:

In a low, but clear and sweet voice, she commenced the most ambitious prayer that I have ever heard; and as soon as it was finished she entered upon her discourse. It was from the text, "If the light that is in thee be darkness, how great is that darkness." She spoke about three quarters of an hour with great fluency. There was little method or power. It was chiefly a prolonged school-girl essay, decked with allusions to fragrant flowers, and bespangled with talk about the glittering stars. Now and then there was a striking sentence, but as a whole it was vague, sentimental and exceedingly weak.

We did not hear Mrs. Hatch's lecture in Springfield, but have often heard her elsewhere, and this description of her performance, given by the *Inquirer*, is so different from what we know of her other performances, that we can not suppress the suspicion that a wounded sectarianism has had some undue influence on the character and colorings of this representation. We ask the writer and the conductors of the paper whether it

would not be fair, if they can afford it, to report something Mrs. Hatch said on that occasion, so that their readers may judge of it for themselves. They certainly talk manly enough about the right of private judgment; will they be so kind as to print the "exceedingly weak" portion of this "school-girl's" essay, and afford their readers the opportunity of judging of the candor of their criticism, if it is entitled to be called such. But fearing they may plausibly reply by saying that they did not write out the lecture at the time, and can not remember it, we will give them another opportunity to be just, frank and magnanimous. From the same paper from which we clip the above paragraph we take the following:

"Dr. R. T. Hallock, in 'The Road to Spiritualism' (New York Spiritual Telegraph office), has argued in four lectures for the truth of his favorite science. It is, we confess, a dreary composition to us, and those who make Spiritualism a hobby seem to degenerate, in time, intellectually."

This paragraph refers to a book of sixty pages. Will our neighbors publish in their columns the "dreariest" portion of the book, and let their readers judge of the fairness and candor of the reviewer, and of the loyalty to truth of their eclesiasticism and sectarian organ. We confess that we are Protestants, and must be consistent in protesting against Protestants as well as Catholics withholding from the people the means for them to know the truth, and doling out priestly or sectarian prejudices instead thereof. It is the old priestly authority and censorship, and nothing less, and it is useless to prate against the Pope while so large a number of Protestant priests Pope it over their own societies, and on their own account. Their minor popes are as jealous that their people will read or find out more truth, or any truth except through them, as is the Pope of the Catholic Church. It seems to be a trade to play on the superstition of the ignorant, and these people "popes" for a livelihood. All freedom and all knowledge which does not tend to magnify and perpetuate the priestly office, and center in the authority of the Pope, is considered an infringement on the right of Popedom.

But the *Christian Inquirer* is not only unfair, but unkind. It says, "those who make Spiritualism a hobby seem to degenerate intellectually." We boldly challenge the truth of this assertion; for nothing could have been penned which seems to us farther from the truth. There never were (we believe) facts born into this world which so constantly challenged the observation and meditations of man. They reach out to all departments of science and religion which tend to make the mind active, vigorous and strong, and their receivers earnest workers for humanity's best good.

## BEWARE OF IMPOSTORS.

We are in receipt of communications from the West, East and South, complaining of several individuals who seem to have taken advantage of the growing popularity of our good cause, and have adopted, with some variations, the following method of obtaining a livelihood: They stop in a town, and ferret out some prominent, hospitable Spiritualist, and go to him, bag and baggage, tarry with him as in apostolic freedom and right, talk largely of intimate acquaintance with known Spiritualists, and of having lectured in various places, etc., etc. Some of these itinerants pretend to be sent of God, Jesus, the apostles, or some other dignitaries who feel peculiar interest in the spiritual prosperity and salvation of the household, and have selected them for some great and important purposes. With these things, they flatter their host, and get him to procure a hall for them to lecture in, and take up a collection, or give them a fee. By this means they get acquainted with Spiritualists, solicit and take subscriptions from them for the "*Spiritual Tribune*," or some other ephemeral publication that is, or is to be—buy goods, and borrow money wherever they can, to be returned from their next stopping-place, where they pretend to be in expectancy of a large sum of money; and lastly, perhaps, they will borrow a horse to go away with, and that is the last that is heard of them. People do not always get their eyes open until their pretended spiritual lecturer has been gone two or three days, and then they wonder that they did not mistrust him before.

Some of our correspondents wish us to publish the names of these impostors, but we apprehend this would do no good, for some of them wear out a good name every week, and others every month, and adopt another one. We are not our neighbors' keeper, and are sorry that we know of no other or better way by which they can protect themselves and the cause from these traveling impostors, than to refuse their impertinence in



presuming to make a stranger's house their home—refuse them aid in their lecturing enterprises, and all subscriptions and encouragements to pretended new spiritual publications. That is a misdirected zeal which encourages new publications while the old ones are barely supported.

We are sorry our glorious cause is infested with unscrupulous impostors; but we must be prepared, as our cause grows more and more popular, for more inveterate impostors within and from without the ranks of Spiritualists. Boisterous advocates of the cause, for no higher purpose than of self-glorification, will, when their fame wanes, turn and rend not only it but its more devoted friends. Others, again, who are allied to the old dispensation, will ultimately freeze into the new with vociferations that they have been Spiritualists for ten, twenty, forty, and even sixty or an hundred years, and preached it too. Even our friend, the toe-rapping Burr, recently told us that we Spiritualists were not developed up to his point; that he had always believed in Spiritualism, and preached it to Universalists many years ago, and had the old sermons to show and to prove it. If we place our trust in truth rather than in men, and emulate Elijah, who did not so much heed the whirlwind, the storm, or the thunder, as the still small voice, we shall save the cause and ourselves much mortification.

#### THE NEWS BY THE CABLE.

The first dispatch of news from Europe and the East, received by the Ocean Telegraph, will be found on another page. This dispatch is the source of much gratification, from two considerations. The fact of the transmission of a message of that length, in so short a time, establishes every probability that the Cable, in its performances, will not fall short of the highest anticipations of its stockholders and the public, in respect to its practical utility. The *Tribune* states, on information which it considers reliable, that the instruments now in use at Trinity Bay and Valencia, record words at the rate of two per minute, or one hundred and twenty per hour. This would give two thousand four hundred words in twenty hours, and at this rate, charging a dollar a word, its earnings in one year would not fall far short of a million dollars. Improvements will undoubtedly still be made in the rapidity of transmitting words; and there is no doubt that the business that will flow to it will be sufficient to keep it constantly in operation the whole twenty-four hours of the day, should it be found practicable to work it without intermission. In a short time, therefore, we shall probably have in our morning papers, the principal items of news published in the London Journals on the previous day, and gathered, by telegraph, from the remote East, as well as from different parts of Europe. Measures are in operation to complete the telegraphic communication with India, and, doubtless, finally, with China, so that but a few hours will elapse from the moment of the occurrence of an important event on the opposite side of our globe, before it appears in the daily prints in all the principal cities of the United States. It is absolutely impossible to do justice to the magnitude and sublimity of this fact by any array of words upon the subject; and so we leave the reader to muse upon it in silence.

Last week, we briefly commented on the favorable presages involved in the nature of the first message which obtained publicity, that came from London to this city, through the cable—in which the old world, in view of the great achievement, exultingly shouts to the new, "Glory to God in the highest, on earth peace, good will to men." We have now to call attention to the interesting coincidence, that the first message of public news that the cable brings us, is also a message of peace—stating the fact that "a treaty of peace had been concluded with China, by which England and France obtain all their demands, including the establishment of embassies at Peking." Such a treaty, too, can not fail to have a very important bearing upon the fraternity of nations, and the future reign of universal peace. Henceforth China will no more be hedged about with impenetrable barriers to free intercourse with more enlightened and civilized portions of the world, but, despite of herself, will be made gradually to accept the blessings which European and American arts, sciences, civilization and social refinements will bring to her shores. And if China can be aroused from her age-lasting stagnation, and started off in the path of progress, all Asia will certainly follow.

The existing and unfolding facilities for travel, telegraphic communications, and commercial intercourse between the nations, are such as must necessarily soon produce that interlocking and

interfusion of the nations, in which no one of their number can smite another without at the same time, smiting itself, and inflicting a blow that will be felt by the whole body of humanity, and which it will be the interest as well as moral principle of all to resist and prevent. Thus war will be forever banished from our world, and that new era of peace, harmony and universal good will will be inaugurated which will realize the predictions of inspired prophets of all ages concerning the millennial age, and the Kingdom of God upon earth.

"Fly swifter round ye wheels of Time,  
And bring that welcome day."

P. S. As an additional evidence of the satisfactory working of the cable, we have the following dispatch, which was sent from London on the morning of Friday the 27th ult., and received in this city before 12 o'clock the same day, and immediately issued in extras from the offices of the daily papers:

London, August 27, 1858.

The Emperor of France returned to Paris on Saturday. The King of Prussia was too ill to visit Queen Victoria at Potsdam. Her Majesty will return to England on the 30th of August.

The news of the settlement of the Chinese question was received at St. Petersburg on the 21st inst. Under the terms of the treaty of peace the Chinese empire is open to the trade of all Foreign Powers, the Christian religion is allowed in all parts of the country, foreign diplomatic agents are admitted, and ample indemnity is to be given to England and France.

ALEXANDRIA, August 9, 1858.

The Madras arrived at Suez on the 7th with news from Bombay to the 19th July.

#### ANGELS AMONG MEN.

The able French philosopher, Arago, once made the observation that "he is a rash man, who, outside of pure mathematics, pronounces the word impossible." Impressed with the soundness of the above Aragonian conclusion, the undersigned was induced to attend a meeting called by I. Van Deusen, at 106 West Twenty-fifth-street, on Thursday evening of last week, for the purpose of explaining the laws and conditions by which angels from the spiritual spheres can, and now actually do, appear to man, in the same sense in which aforesaid they appeared to Abraham, Lot, Jacob, and other ancient worthies. Although the "call" had been published for two weeks in the *SPIRITUAL TELEGRAPH*, we were surprised to find only about a dozen persons—including four or five ladies—in attendance, to listen to the merits of so grave a subject.

At about half-past eight o'clock, Mr. Van Deusen, who appears to be a sensible, earnest, and very honest gentleman, proceeded to explain his philosophy in as clear a manner as mere words would permit.

It appears that he is a member of a circle of what he is pleased to call very obscure persons, who for some years have held regular meetings in Williamsburg, for the express purpose of developing the exceedingly nice conditions necessary to be observed for the production of angelic visitations. Their efforts have been so far successful as to fully satisfy themselves that they have actually been favored with the presence of angels, with whom they have talked face to face, as "man talketh with his brother." By this statement, Mr. Van Deusen does not mean that an angel by joining their circle of six members increases their number to seven. Nor does he mean that an angel possesses or obsesses one of their mediums, but that one of the circle is put into the angelic state, and hence for the time being is, to all intents and purposes, an angel. He believes the term "angel" or messenger to mean simply a condition of being, without especial reference to individuality of person. As for instance: The angel Gabriel occupies a plane, and fills a position not exclusively his own, as any other angel or Spirit who may be exalted up to that same plane or position will become as much the Angel Gabriel as himself. A Daniel Webster, passing into the Spirit-world, is not to be identified there as he was here, by name or by personal appearance, but as being a Spirit of such and such loves, aspirations, knowledges, affections, etc. Hence any Spirit who may chance to have just precisely such loves, aspirations, knowledges, affections, etc., as Webster, will, so far as outward manifestations are concerned, be as much Webster as Webster himself could possibly be. By this system of reasoning, Mr. Van Deusen and his co-laborers maintain that by a continued series of deep entrancements and interior unfoldings, several of their circle have been put into the angelic condition, from which elevated point of observation, they have been enabled to perceive the laws and conditions of a new unfoldment (that is, new to man), which will introduce a far higher order of manifestation from the spiritual world than has yet obtained. Mr. Van Deusen is very sanguine on this point, and all he asks is, that inquiring and progressive minds will attend his meetings, and hear his testimony, before they

pronounce upon the character of his philosophy. He says the angels are desirous of educating mortals, and by this means of elevating them to their own condition, through the agency of a series of simple, and yet very ingenious diagrams, in which a sign, a symbol, or a hieroglyph is made to convey more spiritual knowledge to the properly prepared mind than the most elaborate discourse could possibly do.

As it is possible that in the above brief report I may not have succeeded in doing exact justice to Mr. Van Deusen's views, I have only to refer such of the readers of the *TELEGRAPH* as may feel interested in the subject, to the future meetings of the inquiring circle, which, until further notice, will be held on Thursday evenings, at 106 West Twenty-fifth-street.

#### QUESTIONS FOR THE CONFERENCE.

At a recent meeting of some of the members of the New York Conference, at Dr. Gray's, it was determined to prepare a printed list of questions, suited to the objects of the Conference, for the use of its members, and to publish said list in the several spiritual journals, for the information of the public and the friends abroad. A committee, consisting of Dr. Gray, Mr. Whitmore, Mr. Partridge, and Dr. Orton, was appointed to prepare the list, and that they may be enabled to fulfill their task to the best advantage, the friends, at home and abroad, are requested to hand in questions for their consideration, at the regular sessions of the Conference, or send them to Dr. J. R. Orton, 5 Great Jones-street. The questions should relate in some measure to the "Philosophy and Results of Spiritual Manifestations," and reach the committee, at farthest, by September 20. In the printed list the questions will be regularly numbered, so that it may be known what question will be likely to occupy the attention of the Conference on any given evening; and friends at a distance interested in its proceedings, are invited to forward brief condensed statements of their views, to be placed before the meeting, and their substance embodied, so far as may be found practicable, in the weekly reports. No doubt more or less of these papers will be found worthy of publication as independent articles. They may be addressed as above to Dr. Orton.

#### THE ANACALYSIS.

We publish this week on page 188, a clear and brief exposition of the great work of the learned Higgins, by our esteemed friend, an earnest searcher for truth, Dr. J. A. Weiss. We can only say to our correspondent, and to many others who have kindly and promptly responded to our previous notices, and ordered copies of the work, when it is republished, that we have at present about fifty copies ordered, and that we ought to have about five hundred copies ordered to warrant the republication. The book (the two volumes), if published in one, will be in its present shape, and the size will be about that of the larger quarto Bibles. The work contains many illustrative plates, hieroglyphics and Oriental characters, letters and languages, which we will be obliged to have engraved in order to reproduce, as we intend to give the *fac similes* of them in the work. We find that the cuts of these and stereotype plates, will cost several thousand dollars, and our publishing of it will depend on the number of copies ordered at \$12 each, within a short time, and agreed to be paid for on delivery of the work. Therefore, those who desire to procure the work, will perceive the necessity of giving it their prompt encouragement, by forwarding us their orders. Editors who will notice the synoptical exposition of the "ANACALYSIS," on page 188 of this paper, written by Dr. Weiss, together with the above proposition, or those who will receive and forward orders for the same, will be entitled to a copy of the work, at one-third discount.

CHARLES PARTRIDGE, NEW YORK.

#### AMERICAN HOMŒOPATHIC REVIEW.

Under the above title, J. T. S. Smith and son, of 484 Broadway, are about to publish a MONTHLY, devoted to the general interests of the Homœopathic School of Medicine. The following is extracted from their Prospectus:

No pains or expense will be spared in the collection of medical news whether of a personal or general character.

Every book on Homœopathy, whether published in Europe or America, will be reviewed by gentlemen whose experience in this direction has been ample, and whose abilities are unquestioned.

There will also be given each month a condensed résumé of those articles in foreign journals deemed of sufficient general interest.

The Review will be conducted by ROSEN G. PARKINS, M. D. and HENRY M. SMITH.

Contributions, and every thing pertaining to the literary department, should be addressed to him, at No. 96 Fourth Avenue, New York. The latter gentleman will pay especial regard to the collection of medical news, general intelligence, etc., and will have charge of the business arrangements. All business communications, reports of societies, items of news, books for review, etc., should be addressed to him, at No. 484 Broadway, New York.

The Review will be issued on the first of every month, and each number will contain forty-eight pages. It will be furnished at the low price of \$2 a year, invariably in advance. The first number will appear early in September.

# "The Anacalypsis" of the learned Higgins.

NEW YORK, August 16, 1858.

CHAS. PARKER, Esq. :—

My Dear Sir—I see by your truth-diffusing and most able paper, that you intend to publish the great work of the learned Higgins, called "*Anacalypsis*," as soon as you can obtain a sufficient number of subscribers to defray expenses. The price you offer it for (\$12) will put it within the reach of men of moderate means. The English edition, now out of print (\$36) was rather high for any private individual. You will open by this publication, an immense storehouse of wisdom, and confer a lasting benefit on knowledge-seeking people of this free land. Thus enlightened publishers, Smithsonian Institutes, Mercantile and Astor Libraries, Lawrence Professorships, and Cooper Institutes are displaying to the New World the intellectual treasures of the Old. It really speaks loudly for the age and country we live in, that the few extracts published from time to time in your *SPIRITUAL TELEGRAPH*, have awakened such a deep interest in favor of this work. I understand that among the number of subscribers you already have, there are names not only from the Northern, Middle, and Southern States, but even from the far West. We may fitly say, "The agitation of thought is the beginning of wisdom."

I have had serious doubts as to the success of this book with general readers; but since it has accidentally fallen into the hands of a lady who kept it for six months, read it over and over again, and called it her Bible, I begin to feel confident that it will be extensively read not only by scholars, but by all intelligent and inquiring people. Higgins is also the author of the "*Celtic Druids*," an earlier work, which laid the foundation of his fame as a scholar. Jesuitism has made every effort to quash the "*Anacalypsis*," but recent investigations and research, wherever free and independent from church and court influence, have but tended to confirm it.

HINDOO. AMERICAN. IN OLD ITALY. IN EGYPT. GREEK. OLD ENGLISH. WELSH. IRISH. SCOTCH. ARMORIC. CORNISH. GUATEMALA.

The father of the Gothic trinity was called *Taut*, and the father of the Celtic *Tautas*. We find on page 454, Vol. I, the following passages: "Von Kennedy stated that nine hundred Sanscrit words are to be found in Greek, Latin, Persian, German, and English." According to Roland's *Mona Antiqua*, "Three hundred English and Greek words are identical with the Hebrew." Cluverius says (ap. Casaubon), "That almost a thousand words may be collected in the Hebrew which may be found in other languages." Thence, according to the opinion of the learned Dr. Young (page 454, Vol. I), "There is almost an absolute certainty that the Greek, Latin, Persian, German and English, are of a kindred origin, which may be found in the Sanscrit and Hebrew." Higgins proves that the ancient Irish and the Hebrew letters had the same meaning with trees, and that the Hebrew and Celtic languages were the oldest written languages of the world. Page 455, Vol. I, we read: "Sir W. Drummond has shown that the Coptic (Egyptian) has a close affinity, and is radically allied to the Hebrew, Chaldee, Arabic, and Ethiopic. He has found seventy examples of Ethiopic terms which have a strict affinity to the Hebrew, and which express articles of the first necessity. All these statements are appropriately illustrated in this work."

History, both sacred and profane, ancient and modern, Hindoo and Chinese, are handled with an astounding erudition. The Vedas and all the records of India are laid open to the reader. The Eastern astronomy, with all its cycles and avatars, is unraveled with an accuracy to which Herschel and La Place could not refuse their assent. Not only Phenicia and Chaldea, but even Egypt and Ethiopia are shown as colonies of India. Abraham is an apostate Brahmin who refuses to worship the female principle in the Hindoo godhead, leaves India on the Jumna in India, goes westward and settles in a region which his descendants called Judea, after the mother country. Even the history of Mexico and Peru, before their conquest by Cortez and Pizarro, is realized by the careful peruser of this remarkable book; and all this is made so tangible that it would be difficult for any rational mind not to perceive glimpses of light and truth shining through the fogs of theology and priestly deception.

Our learned ethnologist, Rev. Dr. Hawks, will find in Higgins a stout supporter of his idea that the ancient Mexicans were the lost tribes of Israel.

I understand that there were originally but two hundred copies printed, that the work is out of print, and that they lately advertised for a copy in the English papers.

I hope all the libraries, however small, throughout this vast Union of States, will at once send in their subscriptions, in order to open to their respective localities this mine of facts.

Should you, after having obtained a sufficient number of subscribers to warrant this noble enterprise, deem it expedient to add a short appendix, I shall feel happy to furnish it. Please consider me as a subscriber for one copy, which I intend to transmit to my only son as a rich legacy of ideas and truths hitherto unknown to his philolethean father.

Allow me to say that it would be very difficult to find another cis-Atlantic publisher beside yourself, who would have the courage and liberality to take the whole responsibility of a work that offers no reward but the pleasure of affording facilities to students and searchers after truth.

You may use this letter for any purpose you please. It will be but a meager tribute to Godfrey Higgins and his imperishable writings, the "*Celtic Druids*" and "*Anacalypsis*."

As I have spent many a delightful hour in reading this most erudite of books, I shall try to give a brief synopsis of its contents.

The full title of the work is as follows:

"ANACALYPSIS, or an Inquiry into the Origin of Languages, Nations and Religions," by Godfrey Higgins, Esq., Fellow of the Society of Arts, of the Royal Asiatic, and of the Royal Astronomical Societies.

This title of itself shows the object and character of the work. It must at once recommend itself to every intelligent reader, because the field is vast, the seed lies broadcast, and a rich harvest awaits the sincere searcher after knowledge and wisdom. But its highest object is to bring to light truths and facts that have been studiously and purposely concealed.

To those who would look for a flowery and romantic style, we

But to give progress-loving minds a just idea of the "*Anacalypsis*" and its author, we shall quote from its pages. In his autobiography, Higgins says:

"I determined to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my inquiry into the origin of all nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of six hours daily for ten years, I believe I have, upon the average, applied myself to it for nearly ten hours daily for almost twenty years. In the first ten years of my search, I may fairly say I found nothing which I sought for: in the latter part of the twenty the quantity of matter has so crowded in upon me, that I scarcely knew how to dispose of it."

He closes his preface with this most appropriate passage from Epictetus:

"If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against the inconveniences and discouragements that are likely to attend this resolution. I imagine that you will meet with many scoffs and much derision; and that people will upbraid you with turning philosopher all on the sudden. But be not affected or supercilious; only stick close to what you are in your judgment convinced is right and becoming, and consider this as your proper station, assigned you by God, which you must not quit on any terms. And remember that if you persevere in goodness, those very men who derided you at first, will afterward turn your admirers. But if you give way to their reproaches and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous."

As these passages fully exhibit the decision and self-reliance of the author, they need no comment.

In these 1400 beautifully printed pages, words from every language, quotations from every writer, descriptions of, and allusions to, monuments of every age and country are met with. But to derive any lasting benefit from the "*Anacalypsis*," we must realize its innumerable facts, and draw our own conclusions. Thus and so, the reader will (as the author says in the title page), "draw aside the veil of the *Saitic Isis*," and have an intellectual and truth-revealing feast.

Speaking of the Bible, Higgins says:

"That among other excellent doctrines, if we place a firm reliance on the beneficence of our Creator, return good for evil, and in short do to our neighbor as we wish our neighbor to do to us, we shall inherit eternal life. Here then is the religion of Jesus. This religion, the religion *car' e'f'ox'iv* of the poor and ignorant man, requires no bishops in coaches and six, and no learned universities to explain it."

This clearly shows that he was a thorough, but laconic believer in Jesus Christ, without either priests or bishops to befog his simple and self-evident precepts. This great work ends with this emphatic declaration: "These are the facts which we know respecting Jesus and his doctrines; and as I believe that

are obliged to say that the style was of minor consideration to an analytical mind like that of Higgins, who tells the reader in the very preface of his book:

"The following work is similar to the solution of a difficult problem in mathematics, only to be understood by a consecutive perusal of the whole—only to be understood after close attention, after an induction of consequences from a long chain of reasoning, every step of which, like a problem in Euclid, must be borne in mind."

The language is strong, logical, and sometimes pervaded by a vein of wit and humor, that prevents its becoming dry and tedious.

The reader will see pass before him, in a long procession, all the nations that inhabited our globe, from gray antiquity to the present day. He will behold religions, languages, and monuments merge into, and mingle with, each other. He will realize that the Himalayas, Alps, Cordilleras, and Andes, beheld nations whose beliefs, customs, rites, emblems, symbols, worships, prayers, and monuments were very similar; that these nations uttered words and ideas that originally sprang from a common source; that the Ganges, Euphrates, Nile, Tiber, and Rio del Norte, watered fields cultivated by kindred nations. In this work priestly cunning and equivocation, from the ancient Brahmins and Pharisees, down to our Jesuits, are made transparent. Things are proven by overwhelming evidence, drawn from a variety of sources. Furthermore, the reader reviews a series of cycles with their mythoses, avatars, gods, heroes, magi, and sages, all of which, however remote in time or space, have their points of resemblance. But, as the author says, the work must be read with attention and care, and even then the point of the argument and the full weight of the evidence can only be appreciated by a scholar, or a man in whom a strong desire to know supplies the want of scholastic learning.

Let any man or woman of ordinary common sense look at the following illustration of the primitive idea "Father," page 33, Vol. II, and decide for themselves:

the facts are real, and that the doctrines are true, I consider that I am his follower, his disciple, and a Christian."

After having followed this most erudite scholar through an overwhelming multitude of facts, drawn from symbols, emblems, customs, rites, ceremonies, languages, monuments and books, let us hear what he says of that most ancient institution, *Freemasonry*, p. 790, Vol. I:

"The very essence of Freemasonry is equality. All, let their rank in life be what it may, when in the Lodge, are brothers—brethren with the Father at their head. No person can read the Evangelists and not see that this is correctly Gospel Christianity. It is the Christianity of the Chaldees, of the Patriarchs, of Abraham, and of Melchizedek. Every part of Christianity refers back to Abraham, and it is all Freemasonry. Jesus Christ at table, at the head of the twelve, offering the sacrifice of Bread and Wine, is Abraham and Melchizedek over again; such, in fact, it is acknowledged to be by the Romish Church; such is its esoteric religion; and such was the custom not only of the Chaldean Abraham and Melchizedek, but also of the Caldeii and Masons at York; and, I have no doubt, of the Templars in their secret round chapter-house in London."

By a careful perusal of this work, the Masons will realize not only the high antiquity of their brotherhood, but also its universality and great importance.

This Thesaurus of History, Philology, Ethnology and Archaeology, ought to be in every student's library as a book of reference. It will supply the want of the ancient authors. Henceforth we need hardly lament the loss of the library of Alexandria. The author, as we see, was a prodigy of industry and perseverance. The only wonder is that he could condense so much learning and knowledge in two volumes.

We have spoken of the work, and have allowed the author to speak of himself. Now let us hear what his fellow-citizens say of him:

"Friday morning, August 16, 1853, the late Mr. Higgins.—It has been our painful duty to announce, in our obituary of this week, the death of a much esteemed and respected gentleman, Godfrey Higgins, Esq., of Skellow Grange. As journalists we feel that Mr. Higgins has long occupied too large a space in the public eye to be permitted to slide silently into the grave; while we are at the same time conscious of our inability to do justice to the claims of the neighbor we have lost. Mr. Higgins was, in early life, an assiduous and able magistrate; quick to discover the right, and firm and fearless to promote and maintain it; and his indefatigable exertions in the detection and correction of the great abuses then existing in the management of the York Lunatic Asylum, and the formation of another and very extensive establishment for the care and protection of pauper lunatics at Wakefield, will be monuments of his public spirit, and perseverance and philanthropy, which many, once visited by the privation of human reason, (that severest of human afflictions,) will have reason to be grateful for, long after the present generation shall have passed away. Retiring from a regular attention to magisterial duty, Mr. Higgins, for some years preceding his death, had devoted a considerable portion of his



leisure to antiquarian research—traveling much in the pursuit and cultivation of his favorite study, and publishing from time to time, his discoveries and constructions in works interesting to the man of science, and of value to the public; while, as a moral and political writer, his productions were numerous and important; possessing much of originality and independent feeling, and always having the increasing happiness and improved condition of his fellow-creatures for their object. Being accustomed to think for himself—(taking what he considered reason and good sense, more than the rules of the school, for his guide)—and to write and speak what he thought, his sentiments and opinions have by many been admired and adopted; whilst by others, perhaps less candid and liberal than he was—they have been impugned and assailed with acrimony. Yet were their motives never called in question. They were admitted by all to have their fountain in a manly, honest heart; nor could they fail to be acceptable in the sight of that Being whose eye expands itself over all the thoughts and transactions of mankind; and appreciates, and registers, and will reward them, not according to consequence, but intention. Be the sentiments and opinions we allude to founded in truth or in error, they at least united in the instance before us, to form the honorable, the punctual, the hospitable, the cheerful and kind-hearted gentleman; and it will be long, very long, ere it can be the province of the *Dorchester Gazette* to report the decease of a neighbor more deservedly and deeply respected and regretted."

Hence we realize that his labors as a judge and philanthropist were almost as numerous as those of his writings.

Most respectfully,

J. A. WEISSE, M. D.

#### MAN'S FUTURE DESTINY.

Is it anything strange that we should wish to know the future destiny of the Spirit of man? If we are going to a distant country, is it not natural that we should exhibit some anxiety to know the nature of that country, its products, its climate, indeed all things connected with it as relating to our material wants?

Kind reader, have you ever placed the breathless body of a dear friend in the cold and silent tomb? and did you not wish, when you saw that dear face that had so oft been radiant with joy at your prosperity—that mouth from whose lips you had so oft received soothing counsel—did you not wish to know the destiny of that loved one? "I have lately lost my wife," says a friend of mine, "and Oh, how I wish I knew that she is happy! They say that she has gone to a land of bliss—that she has gone to heaven. But could she go to that place of perfect purity without repentance? According to our doctrine she could not. She was my heart's adoration, but she was not pure enough to dwell with God. The Spirit left the form so suddenly that she could not repent if she would; but Oh, she could not have been consigned to everlasting torment, she had so many good qualities; and where is she, and what is the destiny of her dearly loved Spirit? \* \* \* We have the Bible for our guide, the best of books, from which we receive the greatest consolation in time of trouble; but there are so many contrary explanations given of its contents, that really the more we try to enlighten ourselves in regard to the future, the more impenetrable is the darkness."

But that does not deter us from wishing to know the destiny of our friends. No, the heart beats with joyous emotion at the thought of heaven; and oh, what horror fills our minds when we think of an everlasting punishment in hell, as it is represented!

Now what is the use of wishing to know of the destiny of our Spirit? I will answer: in the first place affection prompts the wish, and we will not rest satisfied until we know of the whereabouts of our friends. In the second place in searching through the various conjectures concerning another life, we are without doubt, elevating our minds. We are certainly not degrading ourselves, and if we do happily arrive at a conclusion that our friends can be saved eventually, how happy the thought!

"Seek and ye shall find;" and who would not search to know how to get to the throne of God? It elevates us, and makes us what we all wish to be—enlightened, and better prepared for the transition from this body to another.

#### MATTERS IN ILLINOIS.

MR. PARTIDGE: ORLAND, ILL. Aug. 15, 1858.

Dear Sir:—Being a reader and enthusiastic admirer of your paper, I have taken the liberty of addressing you a few lines. 'Tis a rich treat to hear from you every week. Your paper brings with it sun-gleams for the heart. It is laden with rich thoughts, pure as the dew-drop which "sparkles in the bosom of the lily."

A few words about the cause in Illinois, my place of residence: The people generally are quite intelligent, but fettered by Superstition's "galling chains" and worshipping the dollar-God above all other objects. We have occasional "Spirit meetings," made up of children and illiterate persons, who can hardly understand the most common-place language. Some try to reason against it, their arguments being, "Tis of the Devil" or "humbug." I am regarded as something to be shunned, being a medium. One little girl asked me if I was not a "Spiritualist!" A question that staggered me, I never having heard of such a thing. Guess it belongs to Barnum's Museum. \* \* \*

MISS H. M. CUTTING.

### THE MOVING MENTAL WORLD—THE NEWS.

#### THE ATLANTIC CABLE.

So far as is known to the public, the working of the Atlantic Telegraph Cable is eminently satisfactory, as the following specimens of its performances will show. The message of Mayor Tiemann of this city, to the Lord Mayor of London, was sent through the cable on Monday, August 23. That same evening, at half-past ten o'clock, the Lord Mayor's reply was received at Trinity Bay. The lines between here and there being closed for the night, it was not forwarded to this city until they opened the next morning. It was received in this city at one o'clock on Tuesday, and is as follows:

THE LORD MAYOR TO MAYOR TIEMANN.

LONDON, Monday, Aug. 23, 1858.

From the Lord Mayor of London to the

Hon. D. F. Tiemann, Mayor of New York.

The Lord Mayor of London most cordially reciprocates the congratulations of the Mayor of New York upon the success of so important an undertaking as the completion of the Atlantic Telegraph Cable. It is, indeed, one of the most glorious triumphs of the age, and reflects the highest credit upon the energy, skill, and perseverance of all parties entrusted with so difficult a duty; and the Lord Mayor sincerely hopes, by the blessing of Almighty God, it may be the means of cementing the kind feelings which now exist between the two countries.

R. W. CARDEN, Lord Mayor of London.

The following dispatch from Valentia, Ireland, was received in this city, by Mr. Field, before twelve o'clock on the same day on which it was written, and probably it did not occupy more than two hours in coming from Valentia to this city:

VALENTIA (IRELAND) Wednesday, Aug. 25, 1858.

CYRUS W. FIELD, New York.

I send my warmest congratulations on the success of the Atlantic Telegraph; and God be praised.

SAMUEL GURNEY.

[Mr. Gurney is the Chairman of the Atlantic Telegraph Company.]

#### THE FIRST NEWS DISPATCH.

The following was received in this city, at the middle of the day, on Thursday, and is interesting as the first dispatch of general news through the cable, as well as for its own intrinsic importance:

TRINITY BAY, Wednesday, Aug. 25, 1858.

The following news has just been received from Valentia, and, from its general interest, I have forwarded it to the Press for publication:

DE SANTY.

VALENTIA, Wednesday, Aug. 25, 1858.

Later and highly important intelligence has been received from China.

A treaty of peace had been concluded with China, by which England and France obtain all their demands, including the establishment of embassies at Peking, and indemnification for the expenses of the war.

Later Indian news are to hand, the dates from Bombay being to the 19th of July. The accounts represent that the mutiny was being rapidly quelled.

To-day's London papers have a long and interesting report by Mr. Bright, the Atlantic Telegraph Company's Engineer.

The R. M. steamship *Asia*, with the mails for Halifax and Boston, is to be dispatched from Liverpool on Saturday next.

The screw steamship *North American*, with the Canadian mails, was to leave Liverpool to-day, for Quebec and Montreal. And the United States Mail steamship *Fulton*, for New York, was to be dispatched from Southampton to-day.

EXTENSION OF THE TELEGRAPH CABLE.—The *Tribune* understands that the French Government have granted to the Atlantic Telegraph Company the exclusive right for fifty years to land telegraph cables on the Islands of Miguelon, which lie between Nova Scotia and Newfoundland, in a direction about 30 miles south-west from the latter, and about 200 miles distant from Sydney, N. S. Having secured the right the Company proposes to run a cable from Placentia Bay, N. F., to St. Pierre, the chief fish depot of the Island, and thence to a point near Sydney, Cape Breton. By this means the two French Islands will be thrown into telegraphic communication with Europe; while the Company will get rid of the necessity of keeping in repair some four or five hundred miles of land-line running across Newfoundland and Cape Breton, through regions where there are no inhabitants, excepting a few scattered Indians, and no roads other than those which have been constructed by the Telegraph Company, at its own expense. In accordance with this liberal grant, the French Government doubtless had in view the advantages it must confer upon its immense fishing interest, which centers at St. Pierre, and which will thus be brought into daily and almost instantaneous communication with France.

Wednesday of this week, September 1, has been appointed as a day of celebration of the successful completion of the Atlantic Cable, in this and other cities. Our paper goes to press too soon to give any account of the celebration.

DISPATCHES FROM UTAH—OFFICIAL APPOINTMENTS.—WASHINGTON, Aug. 23.—The War Department has dispatches from Gen. Johnston, from Utah, to July 22, but they contain nothing of general interest. The troops were erecting temporary warehouses, and preparing to go into winter quarters.

The officers of the Volunteer Regiment of the District of Columbia had a satisfactory interview with the President and Secretary of War to-day with regard to an efficient reorganization of the militia under the existing law.

A MYSTERIOUS CASE.—Quite an excitement is said to exist near Millersburg, Iowa, in consequence of the spiritual revelations of a boy, who asserts that Thomas, whose mysterious disappearance was noticed a year ago, was shot and then thrown into the well of one of the persons arrested about that time on suspicion of being his murderer, and that his horse was "backed" down the well alive and the well filled up. A large number of persons congregated about the well on the 3d inst., to dig down and ascertain the truth of the boy's story. When they had dug down about 25 feet a stench arose so nauseating that they had to fill the well. It was their determination, however, to dig from the side of the well. But the owner swears he will shoot any one who makes any further attempts.

### SONG OF THE SUBMARINE TELEGRAPH.

BETWEEN EUROPE AND AMERICA.

The following prophetic lyric was written two years ago by Wm. Ross WALLACE of this city, and printed in the *Journal of Commerce*:

I shall stretch, I shall stretch, from a world to a world,  
As electrical light from each star to each star—  
Making luminous harmony deathless as Time,  
In the great orbs that people the heavens afar.  
O, how man will exult when the Flame Spirit lies  
O'er my frame by the deep ocean-billow enshroued,  
While he feels only less than the God of those spheres,  
As the thunder itself crouches down to his mind.

Ay, the storm fiend may stamp on the halls of the sea,  
And the levin bolt cleave for the vessel a grave,  
And the king of the hurricane shout as he lifts  
To a far firmer firmament draughts of the wave—  
But I'll laugh as I hear all the battle above,  
Still as calm as a lord of the wave in my lair,  
Where the sea's softest pulses alone can be felt,  
Keeping time to my own like a destiny there.

What a triumph shall swell through my wonderful frame,  
As I feel o'er it flashing the thought of some soul  
That is fixed like a sun in its own quiet might,  
Over nations to hold undisputed control.  
Or to bend on the broad realm of science an eye  
That shall firmly, but reverent, through her Deep pierce,  
Seeing God from the roots of Eternity's tree  
Blossom out in the stars of his vast universe.

What a wild, awful horror will glance through my nerve,  
As the stories of earth-shaking battle-fields fly—  
With the names of the conquerors bathing in blood,  
And the slaughtered who sleep, and the wounded who die!  
But a gladness as sweet as the Bethlehem hymn  
Shall be mine when I feel through my sad bosom dart,  
The one blessed word of "Peace," and I utter—at last,  
God is planting his bow in humanity's heart.

Would you know other joys that are destined for me?  
Then but measure the many-hued souls of your race,  
With their hopes and their fears like a mystical tune,  
Making discord or melody over all space—  
Now basking the ivy-wreathed tomb with its tears,  
Now filling with laughter life's roseate bowers,  
Now counting each slow-creeping moment by clouds,  
Now crowning its fast-fleeting forehead with flowers.

I shall wait, I shall wait for the lover afar,  
Who is severed by pitiless fate from his own;  
How his message shall burn with some beautiful word,  
Telling yet that he lives for his plighted alone!  
What a boundless bright Eden shall glow in a line,  
But a single sweet line for her womanly soul!  
And, oh, as I speak it, what innocent joy  
Shall irradiate over my glorious goal!

'Twill be mine, 'twill be mine for the exile to speak—  
The poor exile by tyranny hurled from his home,  
For some high, noble deed, the Elect Ones of Earth,  
Would inscribe mid the Stars in Eternity's dome;  
Yes, by me shall the poor, pallid wanderer tell  
To some hearts far away in the land of his birth,  
That he lives, still he lives, with the hope of return,  
To the spot that for him is the dearest on earth.

But you ask, "What the messages through Ocean flashed,  
Will forever be brightest, sublimest to me,  
While the giant companion of Time I shall stretch  
On the calm coral path of the deep rolling sea?"  
One's the message that tells of some down-trodden clime  
Seeing triumph again on her banners unfurled—  
And I know that blest freedom must yet thunder down  
To the dust all the tyrannous thrones of the world!

And the other's the message that speaks of a land  
That at last sees a dawn on her heathenish night,  
And with music from Zion's own oracle learned,  
Marches up to the heavenly mountains of light.  
What a worship shall swell its hosannas around!  
What a sunburst shall fall on some prophecy old,  
That till then in the eyes of long centuries lay  
With a meaning too vast to be ever unrolled!

Then I'll stretch, then I'll stretch from each clime to each clime,  
As electrical light from each star to each star—  
Making luminous harmony, deathless as Time,  
In the great orbs that people the heavens afar.  
While the hearts of the Continents, raised from despair  
Feel the mad roar of trumpets at battle shall cease,  
And the earth summer on through the Edens of air,  
With her broad bosom filled with the roses of Peace.

THE ATLANTIC TELEGRAPH—CURIOUS COINCIDENCES.—Mr. Field's letter to the Associated Press shows some curious coincidences in the matter of laying the cable. The 29th of the month seems to play quite an important part, both for good and for evil, in its history. Thus, for instance, the telegraph fleet sailed from Plymouth on the experimental trip, on the 29th of May. The cable was broken at the stern of the *Agamemnon*, on the first attempt to lay it, on the 29th of June; and the splice in mid-ocean on the last and successful attempt was effected on the 29th of July.

The fifth of August, too, seems to be *par excellence*, the red letter day in the company's calendar. On that day, in 1857, the *Niagara* landed the end of the cable on the Irish shore; and on the same identical day in 1858, the same vessel landed the other end of the cable on the shore of Newfoundland—both ends of the cable being thus laid by the *Niagara*.

On the third of August, 1857 the telegraph squadron left the Cove of Cork for Valentia Bay, and on the very same day—365 years before—the little squadron which carried Columbus on his first voyage of discovery to these shores, weighed anchor from the port of Palos in Andalusia.

These are curious and most noteworthy incidents in connection with the great event of the age.

DIRECT TAXATION.—The revulsion of the past one or two years will soon begin to set the people to thinking on the subject of Taxation, and whether it will be safer to depend on a revenue tariff to move on the wheels of Government, or to come to the question at once of free trade and direct Taxation. Our Government being dependant on the receipts

of customs for its support, and the only articles which yield a large revenue being for the most part articles of a secondary necessity, the first consequence of the retrenchment which followed the revolution has been a curtailment of imports, and a falling off in duties. We have seen that in the six months which have elapsed since January the falling off in the public revenue from customs at the port of New York alone, exceeds fourteen millions of dollars. At this rate, the entire falling off throughout the Union for a year would exceed thirty-six millions of dollars. Now, in England there is an actual increase in the British revenue since the revolution, while the revenue of the United States has fallen away to next to nothing. The phenomenon may well suggest deliberate reflection on the expediency of changing the method by which the United States revenue is raised. A revenue exposed to collapse at any moment is a dangerous resource.—*Boston Republican*.

**A ROMANCE.**—A paragraph is going the rounds of the papers, relating how a man named Frazier was recently arrested near Baltimore, and committed to the jail, near Morristown, N. J., from whence he had escaped from under confinement for counterfeiting. The story is touched with a little romance concerning a sister of his, who is said to have struggled hard for a livelihood in her younger days, but who is now a great lady at the Court of France—all of which is true. This Frazier was once a resident of our country. He came here with Lucien Murat—son of the illustrious Murat, and the beautiful Pauline Bonaparte—nephew of the old cousin of the present Emperor. Lucien, assisted by this Frazier and a French chap, whose name we can not recall, undertook to build a "city" on Indian River, between Evans' Mills and Theresa. This was some twenty-three years ago. This trio were a precious set. Horse-racing and cock-fighting were more industriously attended to than legitimate business; still a grist-mill, a few shops and a store were put up, but in the end, went down under the sheriff's hammer. Thus began and ended the great city of "Joachim." The old mill is still standing as a monument of Lucien Murat's failures in this country. The Wright who built the mill still holds an expressive memento of Lucien in the form of a "promise to pay," given for eighteen hundred dollars worth of labor performed.

After our adventurers left the country, Frazier went to New York and got rich—Murat went to Bordentown, New Jersey, married Frazier's sister, and remained poor. His wife actually supported him by teaching school. Meantime her brother continued to wax fat and fast. He became noted as a gentleman of wealth, leisure and pleasure, without giving a thought, it is said, to his relatives, who were then under the frowns of fortune. The throw of the dice-box of destinies which gave France into the hands of Louis Napoleon, also gave peace and glory to Lucien Murat and his very worthy and hard-working wife. He is now one of the high dignitaries of the empire, and she is one of the first ladies of the Court. Thus, while the sister occupies the Elysee Bourbon, at Paris, the brother is awaiting his sentence to serve in a New Jersey State Prison. So the "play" goes on.—*Watertown Journal*.

**GREAT MODE OF DECIDING THE ANTIQUITY OF RACE.**—The Egyptians, before the reign of their King Psammetichus, believed themselves to be the most ancient of mankind. Since Psammetichus, however, made an attempt to discover who were actually the primitive race, they have been of opinion that, while they surpass all other nations, the Phrygians surpass them in antiquity. This King, finding it impossible to make out by dint of inquiry what men were the most ancient, contrived the following method of discovery.—He took two children of the common sort, and gave them over to a herdsman to bring up at his folds, strictly charging him to let no one utter a word in their presence, but to keep them in a sequestered cottage, and from time to time introduce goats to their apartment, see that they got their fill of milk, and in all other respects look after them. His object herein was to know, after the indistinct babblings of infancy were over, what word they would first articulate. It happened as he had anticipated. The herdsman obeyed his orders for two years, and at the end of that time, on his ordinary opening the door of the room, and going in, the children both ran up to him with outstretched arms, and distinctly said, "Beos." When this first happened the herdsman took no notice; but afterwards, when he observed, on coming often to see after them, that the word was constantly in their mouths, he informed his lord, and by his command, brought the children into his presence. Psammetichus then himself heard them say the word, upon which he proceeded to make inquiry what people there was who called anything "Beos," and hereupon he learned that "Beos" was the Phrygian name for bread. In consideration of this circumstance, the Egyptians yielded their claims, and admitted the greater antiquity of the Phrygians. That these were the real facts I learned at Memphis, from the priests of Vulcan. The Greeks, among other foolish tales, relate that Psammetichus had the children brought up by women whose tongues he had previously cut out; but the priests said their bringing up was such as I have stated above.—*Racine's History of Herodotus*.

#### Postponement of the Spiritual Pic Nic.

The Spiritual picnic advertised to be held at Fort Lee, on Thursday, September 2, 1858, has been postponed until Thursday of next week, September 9. The steamboat *Thomas C. Hulse* will leave the foot of Spring-street at nine o'clock in the morning, and 2 o'clock in the afternoon, and touch at the foot of Amos and Twenty-second-streets each trip, for passengers. The fare on the boat will be 10 cents each way—children half-price. The Committee who had the first picnic have sufficient funds left on hand to defray expenses of the grounds, music, etc., of the forthcoming one. As this will probably be the last gathering of the kind this season, it is expected that the gathering will be a large one. It should rain on the day stated above, the picnic will take place on the first fair day succeeding.

#### Dodworth Hall.

The meetings in this place will be resumed next Sunday. Miss Emma Harding, who we are happy to hear has recovered from the severe indisposition which for some five or six weeks compelled her retirement, will lecture in the morning at 10 o'clock, and in the evening at 7½ o'clock.

#### Lectures in Brooklyn.

Warren Chase will address the Spiritualists of Brooklyn, on Sunday at 3 P. M., and at 7½ o'clock in the evening, in Clinton Hall, corner of Clinton and Atlantic streets.

#### Sunday Lyceum Meetings.

In consequence of the resumption of the meetings at Dodworth's Hall, there will, for the present, be no Sunday morning lecture in Clinton Hall. The usual Sunday afternoon Conference, will, however, be continued as usual.

#### Rondout.

Mrs. J. F. Coles will address the Spiritualists of Rondout, on Sunday next, at 3 P. M., and 7½ in the evening.

Mrs. E. J. French lectured at Williamstown, Conn., last Sunday, and will lecture there again next Sunday, September 5. Mrs. French's address is 8 Fourth Avenue, New York.

## PERSONAL AND SPECIAL NOTICES.

### Anacalypsis.

We beg to remind the friends of human culture, that we some weeks since proposed, through these columns, to republish this rare work of the learned Higgins, provided a sufficient number of persons would promise to take a copy at \$12, to warrant the enterprise. Since then we have received several subscribers, but not a sufficient number as yet to warrant the republication. Several persons are so anxious for a copy that they have agreed to pay what our copy cost us in England (\$36), and others have proposed to take three copies and pay \$36. Those who desire a copy will oblige us by sending in their orders without delay. We are in hopes to receive sufficient orders to republish the work. Address,

CHARLES PARTRIDGE, N. Y.

### Dr. Weiss's Specific Method of Treating Disease.

The medicines issued by Drs. Curtis & Weiss under this head, and advertised in our columns, are highly specific for the complaints they profess to cure. It is to be hoped that this manner of treating well-known affections will become more and more general: then the physician's skill would only be required in those complicated cases for which no specific can be given. It is a physician's business to find out the best remedy for a well-defined sickness, but when that remedy is once discovered, why should it not be given to the public as well as any other valuable discovery?

Drs. Curtis & Weiss were the first, we believe, who attempted homeopathic compounds, thus uniting the science and skill of both homoeopathy and allopathy. A trial of the remedies they have produced will show their success. Quinine as a specific for fever and ague was thought a triumph in medicine. Drs. Curtis & Weiss have added to it specifics for *Nervous Headache, Group, Diarrhoea or Bowel Complaint, Dysentery, and Hoarseness*. These specifics are the result of a successful practice of twenty years. They are pleasant to take, and given on the homeopathic principle. Minute directions accompany each phial.

**NERVOUS HEADACHE.** This most distressing affection, for which nothing was ever done, is now dissipated within half an hour by taking a few drops of this aromatic. Whether the headache arises from over-excitement or over-fatigue, either mental or physical, the result is the same.

The specific for *croup*, was first applied to this most alarming disease by Dr. Curtis. Nothing of a like efficacy has ever been found. It prevents the formation of the membrane, and leaves no bad after-effects. Children who had taken two phials of it were soon as well as ever, and seemed to be less liable to a recurrence of the affection. This remedy ought to be in every family where there are children. If given in time and persevered in, it is said to be a certain cure.

The drops for *Diarrhoea or Bowel Complaint* are most effectual in those weakening summer complaints, and leave none of the bad after-effects which are usually felt after opiates and the like.

**Dysentery**, which so often rages both in city and country, is promptly checked by a few small powders.

The specific for *hoarseness* has been thoroughly and successfully tried by our most distinguished speakers; some of our best New York lecturers do not think of going on a tour without a phial. Hoarseness is the forerunner of bronchitis and consumption, which is only to be successfully treated in the beginning. Speakers, vocalists and singers may derive great benefit from this remedy.

The five remedies and a specific for fever and ague, may be had together in a box by sending postage stamps to the amount of \$3.36.

Any one of these may be had singly by sending 18 three cent postage stamps.

Price 37 cents a phial. One-third discount to the trade, for cash.

Direct, J. A. Weiss, M. D., 28 West-Fifteenth-street, New York, now the sole proprietor.

### Harmonical Colony Convention.

All persons interested in the establishment of a Harmonical Township, Precinct or Neighborhood, on the general basis announced in the late circular of D. C. Gates and others, are hereby respectfully invited to meet in select Convention at Worcester, Mass., on the 15th and 16th days of September next, commencing at 10 o'clock A. M., on the 15th. The undersigned expects that a goodly number of those numerous friends in various parts of the country, who, by letter or otherwise have expressed their readiness to co-operate in the movement, will be present on the occasion. Also such others as are prepared to take a working interest in the cause. Spectators and mere talkers are not invited. Adin Ballou, as a cordial friend, adviser and promoter of the enterprise, has engaged to be present and to submit for discussion such specific documents and plans of operation as in his judgment may be requisite to our success. For the place of meeting corners will please inquire at 1 Bay State Block, Main-street, Worcester.

In behalf of the movement.

DANIEL C. GATES.

### The Conventions.

**KIANTONE.** The Convention or "grove-meeting" at Kiantone Springs, noticed last week, will be postponed to the 17th, 18th and 19th of September, instead of being held on the 10th, 11th and 12th.

**URICA.** The convention helden at that place on the 10th, 11th and 12th of September, as heretofore noticed.

**CRYSTAL LAKE, ILL.** Convention at that place to be held on the 10th, 11th and 12th of September, as specifically noticed week before last.

### Sunday Lyceum Meetings.

Meetings will be held at Clinton Hall, Eighth-street, every Sunday afternoon at three o'clock, for a friendly interchange of views on the topics raised in the morning discourse, or on a brief introductory essay or lecture.

The regular Conference will be held in the Lyceum Hall each succeeding Friday evening. These meetings are free, and to them the public are cordially invited.

R. P. Ambler lectures in St. Louis during the months of September, October and November; in Baltimore, December 5; and in New York from the 12th of December to the 16th of January.

### Test Circles.

Mr. Munson's Test Circles on Tuesday and Friday evenings, at 5 Great-Jones-street, are very well attended, we hear, and of a highly satisfactory character. We understand that Mr. M. has made arrangements to secure the services of Mr. C. H. Foster, the physical test-medium from Salem, Mass.

Dr. John Scott has removed from Beach-street, and may hereafter be found at 16 Bond-street, where he will be happy to wait upon all who may stand in need of his services, or wish to consult his advice.

Dr. Redman, after an absence of many weeks, occasioned by the protracted illness and decease of his wife, has returned to New York, and may be seen at his rooms—office of Drs. Orton and Redman—108 Fourth Avenue, a few doors above their late location. The Tuesday evening's soirees, or select public circles, will be resumed on the evening of the 7th of September, from 8 to 10 o'clock; number limited, and admission, 5¢.

## WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

		Yard Selling Prices	
Ashes—Durr, 15 lb. ct. ad val.	6 00	Timber, oak, scantling, 4 in.	40 00 45 00
Pot, 1st sort, 100 lb.	12 00	Timber or Bms. E.	16 00 27 00
Pearl, 1st sort, 100 lb.	12 00	Georgia Pine, worked, 3000	60 00
Beeswax—Durr, 15 lb. ct. ad val.	32 00	Plank, GP, un...	24 00 28 00
American Yellow, lb.	32 00	Plank, city worked, 25	25 00
Bristles—Durr, 4 lb. ct. ad val.	30 00	Plank and Boards, N.B., 2000	40 00
Amer. gray and white, 30	32 00	Boards, N.R. box, 1700	40 00
Coffee—Durr, 15 lb. ct. ad val.	14 00	Boards, Alb. F. and pec., 16	25 00
Java, white, lb.	14 00	Boards, city worked, 25	25 00
Mocha, 10	11 00	Boards, do. cir. p'ion, 24	25 00
Brazil, 10	11 00	Plank, Alb. Pine, 22	28 00
Laguayra, 10	10 00	Plank, city worked, 18	20 00
Mancilla, 10	11 00	Plank, Alb. Spruce, 18	20 00
St. Domingo, cash, 8 1/2	9 00	Plank, city Spruce wk'd, 22	25 00
Cotton, 10	10 00	Shingles, 1/2 bunch, 2 60	3 25
Ordinary, 10	10 00	Do. Ced. 3 ft. 1st cut, M. 35	37 00
Middling, 10	12 00	Do. Ced. 3 ft. 2d cut, 30	35 00
Middling Fair, 10	13 00	Do. Company, 3 ft., 40	40 00
Feathers—Durr, 25 lb. ct.	46 00	Do. Cypress, 2 ft., 22	20 00
Live Geese, lb.	46 00	Do. 3 ft., 19	20 00
Tennessee, 45	46 00	Laths, E. 3/4 M.	40 00 45 00
Flax—Durr, 15 lb. ct. ad val.	8 00	Staves, W.O. pipe, 40	65 00
American, lb.	8 00	Do. W.O. hhd., 35	67 00
Flour and Meal—Durr, 15 lb. ct. ad val.	4 00	Do. W.O. bbl., 25	65 00
Superior No. 1, 4 00	4 00	Do. R.O. hhd., 72	00
Stat. straight brand, 4 75	4 90	Headings, W.O., 24 lb. ct. ad val.	45 00
Stat. extra brand, 5 00	5 00	New Orleans, 34	35 00
Stat. extra brand, 5 00	5 00	Porto Rico, 32	35 00
Mich. and Ind. state, do, 4 20	4 25	Cuba Muscovado, 32	35 00
Michigan fancy brands, 4 30	4 35	Trinidad, Cuba, 32	35 00
Ohio, good brands, 4 30	4 35	Card, etc., sweet, 28	35 00
Ohio, round hoop, com., 4 30	4 35	Nails—Durr, 24 lb. ct. ad val.	45 00
Ohio, fancy brands, 4 35	4 40	Cut, ad. and 6d., lb.	3 1/2 3 1/2
Ohio, extra brands, 4 45	4 45	Wrought, American, 7	1 1/2
Genesee, fancy brands, 4 65	4 75	Oils—Durr, Palm, 4; Olive, 24; Lined, 2	00
Genesee, extra brands, 4 50	4 55	Sperm (for fisher), and Whale	00
Canada, superfine, 4 40	4 40	or other fish (for), 15 lb. ct. ad val.	45 00
Canada, extra, 4 40	4 40	Flax, 1 lb. fl.	0 25
Brandwine, 6 00	6 00	Olive, in c., 1 90	1 95
Georgetown, 6 00	6 00	Palm, lb.	72 00
Petersburg City, 6 50	6 50	Lined, common, 72	72 00
Rich. Country, 5 40	5 40	Lined, English, 72	72 00
Alexandria, 5 00	5 00	Whale, 47	62 00
Ohio, round hoop, com., 4 30	4 35	Do. Refined Winter, 68	62 00
Rye Flour, 3 00	3 00	Do. Refined Spring, 68	62 00
Corn Meal, Jersey, 4 10	4 35	Do. crude, 1 18	1 22 1/2
Do. Brandywine, 4 10	4 30	Do. Winter, unbleached, 1 25	1 27 1/2
Do. Do. Punc., 15 00	15 00	Do. bleached, 1 30	1 35 1/2
Grain—Durr, 15 lb. ct. ad val.	—	Elephant, fresh, 76	80 00
Wheat, W. G., bush, 1 00	1 00	Lard Oil, S. and W.	76 80 00
Do. Do., 1 00	1 00	Potatoes, 2 00	3 00
Do. Michigan, white, 1 12	1 12	Potatoes, 2 00	3 00
Chicago, 82	86 00	Provisions—Durr, Cheese, 24; ab	—
Rye, Northern, 93	1 00	others, 15 lb. ct. ad val.	—
Milwaukee club, 1 00	1 00	Beef, mess, count, 15 lb. 75	41 00
Rye, Northern, 93	1 00	Do. do. city, 12 50	41 00
Corn, round yellow, 1 00	1 00	Do. mess, extra, 14 50	41 00
Do. do. white, 95	1 00	Do. prime, country, 12 50	41 00
Do. do. white, 95	1 00	Do. prime, city, 12 50	41 00
Do. do. mixed, 90	92 00	Do. do. mess, tierce, 20 00	42 00
Do. Western do, 88	90 00	Fork, mess, 15 lb.	47 50
Barley, 46	46 00	Do. prime, 15 lb.	47 50
Oats, Canada, 46	46 00	Do. crude, 1 18	1 22 1/2
Do. Canada, 46	46 00	Do. do. clear, 11	11 00
Do. Ohio, 46	46 00	Lard, O. plain, lb.	11 00
Do. Jersey, 46	46 00	Hams, pickled, 8 1/2	8 1/2 00
Peas, bl. & w. bush, 45	45 00	Shoulders, pickled, 10	10 00
Hay, N. R. in bls. 100 lb.	45 00	Beef, plain, in pk., 15 lb. 19	00 65 00
Hemp, Russia, 1 lb. ct. ton, 3000	235 00	Butter, smoked, 10	10 00
Do. unshod, 190	210 00	Butter, ground county, 12	20 00
Manilla, 7 1/2	7 1/2 00	Do. Ohio, 16	17 00
Sisal, 6 1/2	6 1/2 00	Do. do., 16	17 00
Italian, 1 lb. ton, 92	92 00	Do. do., 16	17 00
Jute, 115	115 00	Do. do., 16	17 00
American dewr, 115	115 00	Do. do., 16	17 00
Do. do. dressed, 175	019 00	Do. do., 16	17 00
Hides—Durr, 4 lb. ct. ad val.	—	Do. do., 16	17 00
R. G. and B. Ayres, 20	20 00	Do. do., 16	17 00
24 lb. lb.	25 00	Do. do., 16	17 00
Do. do. gr. S. C., 12 1/2	12 1/2 00	Do. do., 16	17 00
Orinoco, 25 1/2	25 1/2 00	Do. do., 16	17 00
Sa. Juan, 25 1/2	25 1/2 00	Do. do., 16	17 00
Savanna, etc., 15 1/2	15 1/2 00	Do. do., 16	17 00
Maracabo, S. and d., 15	15 00	Do. do., 16	17 00
Maranh, etc., 15	15 00	Do. do., 16	17 00
Matanzas, 15	15 00	Do. do., 16	17 00
P. Cab., direct, 19	20 00	Do. do., 16	17 00
Vera Cruz, 20 1/2	21 00	Do. do., 16	17 00
Dry South, 14	14 00	Do. do., 16	17 00
Colombia, 15	15 00	Do. do., 16	17 00
Do. Kings, 15 1/2	15 1/2 00	Do. do., 16	17 00
Do. Dry Salted, 130	130 00	Do. do., 16	17 00
Black, dry, 110	110 00	Do. do., 16	17 00
Honey—Durr, 24 lb. ct. ad val.	—	Do. do., 16	17 00
Cuba, gal.	63 00	Do. do., 16	17 00
Hops—Durr, 15 lb. ct. ad val.	—	Do. do., 16	17 00
1866 Eastern & Western, 3 1/2	3 1/2 00	Do. do., 16	17 00
1867, Eastern & Western, 4	4 00	Do. do., 16	17 00
Horns—Durr, 4 lb. ct. ad val.	—	Do. do., 16	17 00
Ox, B. A. & R. G. C., 6	6 00	Do. do., 16	17 00
Leather—(Sole)—Durr, 15 lb. ct. ad val.	—	Do. do., 16	17 00
Oak, S. L. T., lb.	28 00	Do. do., 16	17 00
Do. middle, 27	27 00	Do. do., 16	17 00
Do. heavy, 24	24 00	Do. do., 16	17 00
Do. dry hide, 26	26 00	Do. do., 16	17 00
Do. Ohio, 26	26 00	Do. do., 16	17 00
Do. Southern Light, 26	26 00	Do. do., 16	17 00
Do. all weights, 26	26 00	Do. do., 16	17 00
Hemlock, light, 23	23 00	Do. do., 16	17 00
Do. middling, 23 1/2	23 1/2 00	Do. do., 16	17 00
Do. heavy, 23 1/2	23 1/2 00	Do. do., 16	17 00
Do. damaged, 12	12 00	Do. do., 16	17 00
Do. pr. do., 12	12 00	Do. do., 16	17 00
Lime—Durr, 10 lb. ct. ad val.	—	Do. do., 16	17 00
Rockland, com., 60	60 00	Do. do., 16	17 00
Lump, 60	60 00	Do. do., 16	17 00
Lumber—Durr, 15 lb. ct. ad val.	—	Do. do., 16	17 00
Product of North American Colonies, FREE.	—	Do. do., 16	17 00
Wholesale Prices	—	Do. do., 16	17 00
Timber, WP, cub. ft., 18	18 00	Do. do., 16	17 00
Do. oak, cub. ft., 22	22 00	Do. do., 16	17 00
Do. do. GP, 22	22 00	Do. do., 16	17 00
Do. Geo. Y.P. by car, 26	26 00	Do. do., 16	17 00
Eastern Spruce and Pine, 11 00	11 00 00	Do. do., 16	17 00
by c'go, 11 00	11 00 00	Do. do., 16	17 00
Teas—Durr, 15 lb. ct. ad val.	—	Do. do., 16	17 00
Gunpowder, 28	28 00	Do. do., 16	17 00
Hyson, 28	28 00	Do. do., 16	17 00
Young Hyson, mixed, 17	17 00	Do. do., 16	17 00
Hyson Skin, 28	28 00	Do. do., 16	17 00
Tsukay, 28	28 00	Do. do., 16	17 00
Ning and Oolong, 19	19 00	Do. do., 16	17 00
Powchong, 19	19 00	Do. do., 16	17 00
Anko, 25	25 00	Do. do., 16	17 00
Congou, 25	25 00	Do. do., 16	17 00
Wool—Durr, 24 lb. ct. ad val.	—	Do. do., 16	17 00
A. Faxon Fleeces, lb.	42 00	Do. do., 16	17 00
S. A. B. Merino, 37	37 00	Do. do., 16	17 00
A. 1/2 and 3/4 Merino, 30	30 00	Do. do., 16	17 00
A. 1/2 and 3/4 Merino, 30	30 00	Do. do., 16	17 00
Super, 29	29 00	Do. do., 16	17 00
No. 1 Puled Co., 25	25 00	Do. do., 16	17 00
Extra Puled Co., 24	24 00	Do. do., 16	17 00
Peruv. Wash, 10	10 00	Do. do., 16	17 00
S. Am. Com. W., 10	10 00	Do. do., 16	17 00
S. A. E. R. W., 15	15 00	Do. do., 16	17 00
S. Am. Unwashed W., 10	10 00	Do. do., 16	17 00
E. I. Washed, 20	20 00	Do. do., 16	17 00
American Unwashed, 4	4 00	Do. do., 16	17 00
African Washed, 16	16 00	Do. do., 16	17 00
Super Unwashed, 28	28 00	Do. do., 16	17 00
Smyna Washed, 28	28 00	Do. do., 16	17 00



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